SECRETE
WONDERS
OF
NATURE

BOAISTUAU

1569

299

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BOAISTUAU, P.

¶ Certaine Secrete wonders of Nature, containing a descriptiō of sundry strange things, seming monstrous in our eyes and iudgement, bicause we are not priuie to the reasons of them.

Gathered out of diuers learned authors as well *Greeke* as *Latine*, sacred as prophane. By E. Fenton.

Apres fortune espoir.

¶ Seene and allowed according to the order appointed.

¶ *Imprinted at London, by Henry Bynneman dwelling in* [illegible] rider streat, at the sig[illegible] Mermaid. AN[illegible]

CVM PRIV[illegible]

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1569

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The Authors Preface

*MY Lord, amongst all the thin-*ges whiche maye be viewed vnder the coape of heauen, there is nothyng to be sœne, which moze stirreth the spirite of man, whiche rauisheth moze his senses, whiche doth moze amaze hym, oz ingendzeth a greater terroz oz admiration in al creatures, than the mõsters, wonders and abhominations, wherein we sœ the wozkes of Nature, not only turned arsiuerse, misseshapen and defozmed, but (which is moze) they do foz the most part discouer vnto vs the secret iudgemẽt and scourge of the ire of God, by the things that they pzesent, which maketh vs to fœle his maruellous iustice so sharpe, that we be constrained to enter into oure selues, to knocke with the hammer of our conscience, to examin our offẽces, and haue in hozrour our misdœdes, specially when we reade in Histozies sacred and pzophane, that oftentimes, the elementes haue bene harolds, trumpetters, ministers and executioners of the Justice of God. As when we sœ the waters ouerflowe their chanells, and that the baines of heauen open by suche outrage, that they surpasse .xb. cubites, the highest mountaines of the earth. And the fire in like manner, obeying the cõmaũdement of his Creatoz, consumed fiue famous Cities, committing them pzesently into cinders. The ayze also hath bene founde so cozrupt, venomous and infective in diuers pzouinces, that piercing from one to an other it hath in effect smothered and choked the most part of humain kind, leauing the earth inhabitable. The earth likewise opening hir thzote, hath swalowed vp an infinite nũber of pzoude Cities, with their citizens. And albeit these wõders be but smal, yet if we cõsider, ỹ whẽ the furoz of God is enflamed agaynst our sinnes, he doth not so much respect vs, as to chastise vs by his elemẽts,

but

But the b[illegible] to bridle and correcte vs, he maketh the most weake and abiect creatures of the earth, the executioners and punishers of our offences: As that great Monarque Pharao proued at such time as the Frogges, Flies, and Grashoppers did assaile him euen in his bed. Wherefore like as we haue shewed you before these fearfull and straunge chastisements, euen so we could bring to memorie others no lesse maruellous, thã worthy to be noted of those specially which haue felt some apprehension of the iudgements of God: as when we see liuing creatures borne amongst vs, who haue had two heades knit and fastned togither in one only bodie, like two bowes in the trunke of a trée. Others so well conioyned and glued the one to the other, that by no Art of mã they were to be seperated. Others be so abhominable and deformed, that they séeme to be brought into the world as wel in contempt of nature, as to the perpetuall infamie and grief of their parents. These things being very liuely apprehended by the Prophet Oseas in his.ix. Chapiter: where he writes, these be the dædes of their abhominable loues, and when they haue norished their children, I wil destroy them in such sort that they neuer shal become men. I will giue them an ouer timely birth, and their pappes shall be drie, and their rote withered, so that they shall be barren: but if they fortune to engender, I will then destroy the fruit of their body. The like is confirmed by the Prophet Esdras the.v. Chapiter, where amongst other cruell cursings, wherewith *Babylon* was threatned by the Angell, it is expresly said, that women defiled with bloud, shal bring forth monsters. But for ỹ the misterie of these secretes is somewhat to hard, and therefore requireth a further leisure, I wil leaue the rest to the discourse that I haue made in my Histories, which be enterlarded wyth no other things, than these straunge accidents and wõderfull

full chaunces, wherwith all the prouinces of the worlde haue ben astonied sithens the natiuitie of Jesus Christ, vnto this our time. But now (my Lord) hauing sought wyth Labour, and in myne opinion become therof victorious, there resteth in me none other thing for the finall accomplishement of the same, than to tender, consecrate and giue the fruite sprong of my *Muses* and iuste tribute of my paines, being drawne therunto not onely by sundry particular bondes, which I wyll kepe secrete for this present, but also for the merite of an infinite number of Heroicall vertues, whyche maketh you so maruellous, that you deserue to be celebrated of all those whiche haue written. For besides the Noble bloud of the auncient house *de Rieux*, where you toke your first beginning, you are endued with such excellēt giftes of the mynde and of Nature, a singular knowledge in diuers artes and disciplines, bearyng an earnest frendshyp to such as maketh those their profession, yet haue you besides these, so noble a desire to martiall affaires, such affection and deuotion to the seruice of your Prince, as there hath bene no assemblie made or addressed in your tyme to any assaulte of towne or Citie, skirmish or other Saile into *Italy*, or else where, where you haue not bene found the first in ranck wyth such assurance and little regarde of your life, that those which knewe you, expected no lesse in you, than of that greate Marshall *de Rieux*, your graundfather, to whose fame the Chroniclers and writers haue sowned so many prayses. Neither ought I in this place to passe ouer with silence the worthy exploites and valiant actes of *Monsieur de Gue de Lisle* your brother, who hath accompanied you in all your perils and trauailes of Fortune, and euen in this his yong age, hath gyuen such sufficient witnesse of the same, by so often sheadyng of hys bloud in the seruice of his prince, that for his magnani-

 mitie

nitie and vertue he meriteth neuer to be buried in the graue of oblivion: Albeit hauyng reserued to make a more ample description therof in an other worke which I haue prepared, so this (my Lorde) may suffise for the present, beseeching you not only to take this worke in good parte which I offer vnto you, but also serue to the same as a defence and safeconduct: To the ende that it being fortified by the shadowe and brightnesse of your noblenesse and vertue, it may the rather passe assured thorough the perillous straightes of oure Countreye of *Fraunce*.

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¶ To the right Honorable

and his ſingular good Lord, the Lord

Lumley, Edward Fenton *wiſheth a happy life*,
with much encreaſe of honor and
continuaunce of the

THe *moſt ancient and famous Philoſophers (right honourable) albeit they neuer had any certain knowledge of God, yet nature by hir inſtinct of reaſon, delt ſo beneficially with them, that beholding the wonderful power of God in all his creatures, they douted not to cõfeſſe that there was one who hadde made theſe things; and with all had a ſpeciall care ouer them: Beſides this, after the diſſolution of this life, they aimed very neare at the immortalitie of the ſoule: who in the ende being ouercome with the depth of ſo diuine a Myſterie, as a matter not to be meaſured by mannes reaſon, were conſtrained to leaue of to be curious in the enquirie after ſuche queſtions, and fell to the ſtudie of ſuch things as they thought would ſerue beſt to ſtay their appetite from the attempting of any vncomelineſſe, and ſtirre their minds to the attaining of moſt commendable vertues. Wherin as they haue left behinde them ſo great ſtore of neceſſary precepts, as we can not (ſo long as we direct our doings by their good diſcipline) but of neceſſitie we muſt tread the path that leades to perfecte happineſſe. So beſides this (as men reputing it a ſhame to be ignorant in any thing that by trauaile they might attaine vnto) they haue founde out to their great praiſe and our ſingular pro-*

ſite and pleaſure, the ſecrete and hidden reaſon of many things, which nature hath kept vnknowne from vs (as it ſhould ſeeme of ſet purpoſe) to the end we might the rather finde our ſelues occupied in the ſearch and knowledge of the ſame. And like as ſome of them by reaſon they are ordinary and cõmon, the cauſe thereof being alſo naturall, together with the familiaritie and acquaintaunce we haue with them, and that they happen as it were of cuſtome, doe moue vs the leſſe or nothing at all to haue them in admiration when they chaunce or happen: Euen ſo on the contrary part there are other effectes of nature, which when we beholde, they do the more amaze vs, bicauſe we be not able to comprehend the cauſes and reaſons thereof, but imagine ſtraight way that nature is abuſed, or at leaſt hath loſt hir rule who in dede is alway one and vniforme, and cannot be but one cauſe working diuerſly, according to the diuerſitie of hir ſubiects. Touching things ſupernaturall or aboue nature, we are to think they are not ſo cald in reſpect of nature, as though ſhe had made ought by chaunce, wherof ſhe was not able to yeld a reaſon, but rather hauing regard to vs, whoſe weake vnderſtãding cannot conceiue hir ſecrete meanes in working. And therefore we muſt thinke they haue their proceeding from God or ſome diuine inſpiration, either directly or indirectly, immediatly or by a meane, ſeing that God oftentimes both to warne vs of his iuſtice and to puniſh our offences, layeth his hand and rod vpon vs in diuers ſortes, as when we feele the raging whirlewindes and tempeſts by ſea, the terrible earthquakes by land, the fearfull flames of lightning, and crackes of thunder in the aire, and all theſe things without vs. But to come nigher vnto our ſelues when we feele any diſtemperature in our bodies, wherupon doe grow ſome greuous diſeaſes: All which albeit they haue their being and motion by naturall meanes, yet ſeeme they the rather prodigious bicauſe they be rare and happen but ſeldome. But thoſe things which are called ſupernaturall bicauſe the reaſon is hidden from vs, they come by the permiſſion or ſpeciall appointment of God, as when we be troubled with wicked ſpirites

offring

offring to abuſe our ſimplicitie with falſe miracles, fained viſi-
ons, and other ſuch diueliſh illuſions. Wherof as I ſhall not nede
to ſpeake either particularly or in general, ſo ſeeing that beſides
the reaſons and authorities which are gathered together in
this ſlender volume, the writers of Hiſtories in bothe kindes
haue giuen out ſufficient matter touching an abſolute reſolution
that way, which as I hope may ſuffice to diſcharge me of a ſe-
cond trauail, with a particular diſcription of ſuch things as the
booke it ſelf doth amplie and more at large containe: So leauing
to deale in the offences of ſome ſuche perſones as vſe and abuſe
their bodies through an inordinate luſt againſt the preſcripte
of nature, wherupon hapneth oftentimes both a ſuperabundãce
and default in the creatures brought into the world: As I hope
alſo it is nedeleſſe for me to mention in this place the generation
of precious ſtones with their ſundrye properties, the force and
vertues which by experience we find to be in plants and herbes
proceding out of the ſappe and ſubſtãce of the earth, with ſun-
dry other qualities, ſeruing againſt the incõueniences that come
by the aire, by fire, by ſcalding leade or other mettals molten &
burning, bicauſe the volume following diſcribes them ſufficiẽt-
ly in their ſeueral places. The iudgement wherof with their ſe-
uerall reaſons, I humbly ſubmit to the cenſure of your wiſdome,
the which if it ſhall in any part be to your liking, I haue the
chiefeſt part of my deſire, and ſhall the leſſe neede to regard the
variable fantaſies and opinions of the multitude: For as much
as my trauaile beſtowed herein hath bene onely in reſpecte of
your Lordſhip, to whom as well for my ſelfe as diuers of my
frendes, I am very much bound. Notwithſtanding I would be
glad that my priuate trauaile might vniuerſally either profit or
pleaſure all. For the boke it ſelfe I am of opinion that neyther
the diſcription of many things therin contained is ſo commonly
knowne, that the ſtraũgeneſſe therof is not able to delite a great
many, neither yet the matter ſo barren that it ſhall not yelde
much fruit that may be applied to ſundry purpoſes. We ſee in
daily experience, with howe great earneſtneſſe and delight the

vnlearned ſorte runne ouer the fruitleſſe Hiſtorie of king Arthur *and his round table Knights, and what pleaſure they take in the trifeling tales of* Gawin *and* Gargantua: *the which biſides that they paſſe all likelihode of truth, are vtterly without either graue precept or good example. Whereby I am in better hope that this booke containing ſuche varietie of matter bothe pleſant to read and neceſſary to know, being ſprinkled throughout with great wiſdome and moralitie, ſhall be the rather embraced and allowed of all. And in the meane time truſting that as I haue taken vpon me the tranſlation of this ſmal boke, only vpon conſideration bothe to acknowledge the duetie I owe youre Lordſhippe, and ſignifie the good meaning I beare towardes you, ſo you will voucheſafe to vndertake the patronage thereof, and when your waightier affaires ſhall giue you leaue to haue recourſe thereunto and reade it for your recreation. I leaue your good Lordſhip vntil ſuch time as my better knowledge ſhall embolden me to preſent you with a greater matter and more worthy your reding: Wiſhing vnto you and the whole race of your noble houſe, encreaſe and continuance of honor, with the attainment of perfect felicitie.*

Your Lordships moſt bounden,
Edward Fenton.

and Wonders of Sathan.

CHAPITER.j.

Albeit Sathan ſince the creation of the woꝛld hath perfoꝛmed his tirannous raigne in moſt pꝛouinces and places of the erth, with ſundꝛy ſubtilties and ſophiſticall ſleights to dꝛaw vnto him an honour of the

people, vnder a forme of diuers beastes & other creatures, yet it is affirmed both by sacred & prophane authority, that the soueraigne and omnipotent God hath giuen him more scoape and libertie of rage against his people, in two places, than in all the worlde besides, wherof the first was in the Oracle of Apollo (a place very famous by report of hystories) where he kept his schole & open shop of villanous crueltie, for the space of 1000. or 1200. yeares, drawing the people not only to fall downe & worship him, but also (according to his bloudy disposition) he toke vpon him to giue answer to their demaũds, with constraint for ỹ most part, that afore he performed resolution of their questions, they should honour & perfume his house with incense and quick sacrifice of men, maydes, & sometimes the fathers became murderers of their simple and innocent children, such was the blindnesse of the people, and such the sleight of this subtile serpent to enchaunt and charme their vnderstanding: wherwith not withstanding not satisfied, he kept a cõmon storehouse of filthy gaine & rauenous couetousnesse, & that vnder the pretence of religion, in such sorte, that the most parte of Kings & Monarches of the earth came to worship him in that place, enriching his temple with infinite treasures, and giftes of precious value, besides a number of stately Images formed of massiue Golde, the same so enlarging his territorie, that of a little caue or hollow vault, wherin he kept residence at the beginning, within a small time he raised it vp to a huge & proud Citie, wherein he so traffiqued and practised his abhominable trade with Pilgrimes and straungers that came from farre, setting such price of the pelfe wherwith he abused the simplicitie of the people, that (as Diodorus writeth) there was found at that time of his treasure aboue ten thousand talentes, amounting (according to the order of our accompt) to six Millions of golde. And now touching the description of the scite or situation of the place where this monstrous enimie to

the

the life of man, perfoꝛmed his oꝛacles, it was a deſert and craggie mountaine planted in *Grecia*, vpon the bꝛeache oꝛ tip of a high and hard Rocke (out of the which iſſued a ſulphur oꝛ ſtrong bꝛeath) wherupon was hong on high a colde ſpirite oꝛ figure wauering as the winde, and the mouth of this infernal cell did beſtride certaine graund paunches oꝛ big belied pꝛieſts, cowꝛing one cloſe by an other, as though they would hatch yong frie like them ſelues, who receyuing the aire oꝛ bꝛeath of the wind, and participating with the ſpirite and power of the diuell, became as men enraged and without ſenſe, bꝛaying out anſwere to the people vpon their demaundes. Thys alſo gaue further cauſe of wonder, touching the place, that he was ſo carefully garded by diuels, that no moꝛtal man durſt aſſaile eyther him oꝛ his treaſure amaſſed from ſo many partes of the woꝛld, theſame mouing cauſe of feare to Pꝛinces of the greateſt power, and alſo to the mightie conquerour Xerxes, who notwithſtanding being vpon his conqueſt of *Greece*, following his couetous inclination to enrich himſelfe with the ſpoile of Sathan, attempted to pill his Temple, which as he was ſtriuing to bꝛing to paſſe, that parte of the Rocke where Sathan ſate in his thꝛone, vpon a ſodaine ouerwhelmed and fell downe vpon his ſouldiers, the Elamente began to open and caſt foꝛth flames of fire, with ſuch terrible thꝛeates of thunder and lightning, that thoſe which were vpon the mountayne fel downe, ſome ſchoꝛtched to death by the behemencie of the fire, and ſome toꝛne in pieces by other violence, that (as Trogus affirmeth) that aſſault was the bane of .iiij. thouſand of his ſouldiers, which hapned not only to him, foꝛ that the Frenchmen vndertaking the like enterpꝛiſe vnder the conducte of Brenus, who bowing to ſkale the mountaine and ſacke the temple of Delphos, was reſiſted with a hoꝛrible quaking of the earth, which ſo ſhaked and diſoꝛdered the hil, that the greateſt parte fel vpon his armie, and ſmotheryng who ſo euer was founde either

vpon or vnder it, wherupon folowed ſuch terrible motiõs in the Element, with ſtorms, tempeſts, wind & haile mixed with ſulphure and fume of fatal fire, that the moſt part of the armie was conſumed, & Brenus himſelf ſo ſore woũded, that what with the anguiſh of his hurt, & impacience of his repulſe, he ſacrifiſed himſelfe vpon the point of his ſword. The other ſpecial place where Sathan kepes hys maieſtie, vſurping vpon the people with a reuerence as to a God, is yet in being in *Calycut*, one of the moſt riche and famous cities of the *Indyans*, but after a more ſtrange and hydeous faſhion than in the Oracle of Apollo, for that there he was rather maſqued than ſæne openly, where now (ielous belike of the honor of his creator) he is ſæne and worſhipped vnder the moſt terrible and mõſtrous forme that euer we ſæ him drawne and painted in any place. And here he hath ſo ſurely ſeeled the eies of this miſerable people of *Calycut*, that although they acknowledge God, yet do they worſhip and reuerence the Diuel with Sacrifice, incenſe, perfume and erection of Images, as if he were one of the Deitie in dæde. And albeit all that Prouince, which is of great circuite, together with their Kings & Rulers of the ſame, are reſolued of the vnitie of one God, maker of heauen & erth, with other Elementes and the whole World beſides, yet Sathan the father and firſt founder of all vntruthes, hath ſo preuayled amongſt them with ſuch ſuttle and ſiniſter perſuaſions, that they beleue that God being weary to debate the cauſes and controuerſies happening among men, hath committed vnto him the charge of iudgement vpon earth, the ſame inducing this poore and ignorant people to think that God hath ſent downe that ſpirit of torment with power to do iuſtice and reaſon to euery cauſe and queſtion amongſt them: they cal him by the name of Deumo, whoſe portraite the King kepes with gret deuotion in his Chappel, as a ſanctuarie or holy relike, placed in a ſtately chaire with a Crowne vpon his head after the forme of a Pætre,

with

with a garnish of foure hornes, foure huge téeth growing out of a monstrous mouth, a nose and eyes of the like proportion, his handes like to the pawes of an Ape, and féete fashioned like a Cock, whose forme (as you sée) is both fearfull and monstrous: so it agréeth with the furniture of the chapel wherin it is inclosed, being garnished with no other tables or pictures, than figures of litle diuels of the like regarde. And yet is not this all: for their priests which they call Bramynes, haue expresse charge to wash this Idol with swéete water and odoriferous balmes: and then vpon the sounde of a bell to fall prostrate, and doe sacrifice: neither doth the King eate any meate which is not offered afore by iiij. of those Priests to the mouth of the Idoll, wherewyth not satisfied with this ambicious abuse and vsurpation of reuerence in the Oratorie of the King, is content (in more derogation of the honor of God) to suffer them to buylde him a stately Temple in the middest of an Ilande, formed after the auncient maner, with .y. rowes of Pillers, like to S. Iohns Church in *Rome*, wherein is placed with greate ceremonie, a huge Altare of stone, vpon the which (by an ordinarie custome is offered the .xx. of December, beyng Christmasse day, yearely by al the Gentlemen and priests within .xxv. dayes iorney about, sacrifice and incense, with great assistance of al degrées of common people, who comming thyther to get pardon and remission of their sinnes, are first annoynted in the heade with a certaine oyle, and then (by commaundement of the Priests) they fal downe afore the sayd Image set in great pompe vpon the Aulter, whome hauing worshipped in this extreme deuotion, euery man returnes to hys place of aboade: besides (duryng the time of these ceremonies, which lasteth .iij. dayes, there is frée libertie proclaimed thorowe all the lande, that all murderers and haynous offenders whatsoeuer, shal come with assurance to this general remission, thesame making the assembly so gret, that (according to the witnesse of such

as wryte of it)there are founde yearely during that time aboue an hundreth thouſand perſons, whom this enimie to mankinde hath ſo enchaunted, with illuſions, that they beleue their ſacrifice is done to God, & merites pardon at his hande, where in dede they honor the chiefe enimie to their own ſaluation: which ought to ſerue for exãple to ſuch as participate with the light of God & his Goſpel, to the ende they labour to make appeare their talent, and make a ſpeciall treaſure of the grace wherwith he hath endued them, ſeing that the ſeruant which knoweth the wil of his Lord, and doth it not, ſtandeth in more daunger of blame before God, than he that is ignorant of it. And now to preuent al doubtes and ſuſpition in ſuch as may thinke theſe wonderful diſcourſes to be made in the aire, or matters of vain deuiſe aboue the ſunne, I commende them to the authoritie of Paulus Venetus, Ludouicus Patricius Romanus, and of Vartomanus, in their Chronicles of ỹ *Indyans*, by whom is ſet out a more large deſcription of thoſe wonders, not as vnderſtanded by others, or red in any author, but as thinges ſéne and aſſiſted by themſelues, and in their preſence, aſſuring (for mine owne part) all ſuch as ſhall peruſe my tranſlation, not to commend throwout this whole boke, any thing which is not confirmed with ſufficient credit by ſome notable author, eyther Greke or Latine, Sacred or Prophane. Some late writers affirme that this people of *Calycut* haue bene reduced of late yeares to our true Religion, by the great and charitable trauaile of certaine Embaſſadours which the Kings of *Portingall* did ſende to diſcouer thoſe countreyes.

¶ *Wonders and aduertiſements of God ſent vpon the Citie of Ieruſalem, to prouoke them to repentaunce.*

CHAP. ij.

Let

LEt vs a litle consider, Christians, how much this Oracle and wonder diuine is differing from that going before: the one habitable, the other decayed: the one lofte, dyspoyled and sacked: the other kept, repayred and dwelt in. And although we haue proued howe great and wonderful is the bountie and clemencie of our God, whom albeit we haue offended by an infinite multitude of abhominable sinnes, yet notwithstanding he holdes vs his

hand

hand, calles vs, warneth and wils vs to retourne to hym, ſhewing by ſickneſſe and particular afflictions, ſometimes by ſignes and wonders, which for the moſte parte be meſſangers, trumpets, and foꝛerunners of his iuſtice, as it is euidentely ſhewed vpon this miſerable Citie of *Ieruſalem*, which remayned ſtil ſo dꝛowned in hir ſinne, that foꝛ any ſtraunge aduertiſement ſent to hir by God, ſhe would not at any time be withdꝛawen from thoſe vices. The ſignes and wonders by which the Lꝛde foꝛetolde of the deſtruction of their City, be thoſe which followe, wꝛitten by Ioſeph in the .vj. booke of the Warres of the Iewes, and by Euſebe in his hiſtoꝛie Eccleſiaſticall. The firſt meſſage which was ſente them from heauen, was a Comet oꝛ blaſing Starre, in the faſhion of a ſwoꝛd, which continued the ſpace of a yeare, caſting & houering his beames ouer their Citie. The ſeconde chaunced the .xviij. day of Apꝛil, euen when the people were aſſembled to ſolemnize the feaſte of the Azimes, at what time was ſæne ſo great a light about the Altare of the Temple, at the ninth houre of the night, that it ſæmed to them as if it had bene plaine day, and continued ſo cleare the ſpace of halfe an houre. The ſame day of the ſayde feaſt an Oxe (which they had ſent to be ſacrificed) calued in the middſt of the Temple: and beſides that, a doꝛe of the temple of bꝛaſſe, which was ſo heuy that there muſt be .xx. men to make it faſt at nighte, being tied wyth barres and locks of yꝛon, opened the ſame time of it ſelfe, about the firſt houre of the night: Beſides, the ſayd Ioſeph affirmeth further, which peraduenture might ſeme a fable oꝛ dꝛeame, if thoſe that ſawe them were not at this day liuing, and that theſe calamities were not come vpon them, as woꝛthy of ſo vnhappie meſſages. It came to paſſe that a certaine time, befoꝛe the Sunne ſette, they perceyued in the aire Chariots rũning thꝛough all the regions of Heauen, the armies which trauerſed the cloudes, & enuironed certaine cities. And the day of the feaſte, which they call

Penticoſt,

Penticost, the Priestes, hauyng done the seruice diuine, heard a certain brute, and incontinent heard a voice whic sayd: Let vs go from hence. But the last wonder is most fearefull of all, that is: A simple man of the countrey, of base condition, the sonne of a peasant, called Nanus, the citie being in peace, and ful of al wealth, being come to this feast, began at one instant to crie: A voice from the coast of the Orient, a voice from the coast of the Occident, and a voice from the foure quarters of the wyndes: a voice against *Ierusalem* and the Temple, a voice against the newe maried men and newe maried women, a voice against all that people: and howling and crying in this sorte, wente through al the streates of the Citie: whereof certaine of the chiefe not brooking this sommons of their Citie, made him to be beaten: but he would not aunswere any worde to those that whipt him, but continued the same cry with extreme obstinacie: wherof the Magistrates astonished, knowing well ynough that the same proceded of some diuine inspiration, made him to be caried to him which had the gouernment of the *Romaines*, the which made him to be so tormented, that his flesshe was pluckte from the bones: which notwithstanding, he continued so firme and constãt that he would not let fall a simple teare, nor require them to stay their punishment: but to euery blowe of the whip which they gaue him, he exclaimed the more, euil Fortune euil Fortune vpon *Ierusalem*: and being asked of Albyn which was Iudge, where he was borne, and wherefore he so lamented, he made no answere, not ceassing to bewaile according to his accustomed manner the desolation of that miserable Citie. Which was the cause that Albyn iudging him madde, suffered him to passe. And that which is most straunge, he continued in this sort the space of seauen yeares and fiue monethes, vntil the very destruction of ỹ sayd Citie, without ceassing to vse his accustomed cries, or making himselfe hoarce, not yelding thankes to those whiche

gaue him meate or drinke. But rehearſing this dolefull ſong to al ſuch as came vnto him, vntil the very time the Citie was beſieged, and that Titus had giuen the aſſault & encamped before it: and then turning himſelfe to the walles, began a freſh his noiſe, crying with a horrible voice: Euill Fortune vpon the Citie, temple and all the people: after he had made an ende of theſe words, and euil hap vpon my ſelfe, a greate ſtone caſte by the enimies, ſodainely ſlew him: and incontinent the Emperor Titus ſacked and burnt the Citie, where ỹ ſlaughter was ſo great (as Ioſeph writeth) that during that ſiege there died eleauen hundred thouſand perſons. And the ire of God was ſo feruent vpon the poore Iewiſh people, that after they had eaten al the filthy, ſluttiſh and vncleane meates they could get, in the ende they were conſtrained, not onely to eate the latchets of their ſhoes, but alſo their ſhoe ſoles dipped and ſtieped in water: and alſo the filthy Rattes haue ſerued them for meate, and that which was moſt horrible, the mothers forced to make meate of the fleſh of their children: ſo much was the furie of God kindled againſt this miſerable Citie.

¶ *The wonderful death of ſundry Kinges, Princes, Byſhops, Emperoures and Monarques.*

CHAP. iij.

AS amongest all the dignities of the woꝛld, there is not any to be found moꝛe excellent oꝛ wonderfull than the magnificence of Kings, noꝛ wherin is figured in moꝛe perfect foꝛme the very Image of diuinitie. Euen so there is no state moꝛe perillous and subiect to eclipse oꝛ mutation, noꝛ that findes moꝛe sharpe the arrowes and iudgementes of God, than those which degenerate from the excellent degrée of honoꝛ, whereunto the voice of God

hath called them. The which is ſufficiently verified by a number of examples both ſacred and prophane. Wherein Croeſus that great King of *Lydie*, (if he were riſen from death) knew wel what to ſay, the which publiſhing himſelf in all places to be the moſt fortunate King of the worlde, was in the ende vanquiſhed, ouercome and burned by Cirus. Policrates the renoumed King of the *Samiens*, (as Valerius witneſſeth) did not fæle at any time ſo much the prickes of Fortune, being vanquiſhed by Darius, as when he was betrayed and killed by his owne Prouoſt vpon the height of a mountaine. Valerius Emperour of the *Romains* ouercome by Sapor king of the *Perſes*, ended his life in ſuch ſeruitude, that the ſayd Sapor made him not only his foteſtole, but alſo vſed hym as a ſtiroppe to alighte vpon hys horſſe. Alſo the Emperor Diocletian, hauing lefte the Empire, died of the poyſon which he himſelfe had prepared. But where is now that great King Xerxes, whoſe Nauies and Sailes of warre ouerſpread the whole Ocean? Or where is that inuincible Hannibal, who by his extreme labor trenching the mountains, and making great hils equal with the valleyes of the earth, and forced alſo the frozen Alpes to yelde paſſage to his armie? In like ſorte Paulus Emilius, Iulius Ceſar, Pompey, with others of infinite number amongſt the *Greekes* and *Romaines*, what is become of them, or what other pomp remaines of their aũcient glorie and former Maieſtie, if not a ſimple fame to fæde the ſucceſſion of their age? yea, what other remembraunce haue we of them and their doings, if not a monumente or regiſter of report, for the which alſo they are bound to the Hiſtorians, in leauing to their poſteritie ſo large a pawne & witneſſe of their painfull life. Their bodies alas clothed with Purple, their Diademes, Perfumes, and other ſuch vanities be now cõſumed to bones & aſhes, leauing wormes as heires to the reſt of their glorie, the which in the ende ſhewes hir ſelf ſo vaine & ſlippery, that thoſe which accõpted

ted their liues most fortunate, & iudged euen now to haue raught the height of their prosperitie, do fele them selues most sharply wounded by their malice. Hercules, albeit he passed so many perils bothe by sea and land, with the mortall encounters of huge monsters, yet did he embrace his bane in the armes of his delicate Deianyra. Alexander the great, who was of force to make a general conquest of the whole East worlde, passing eche straighte and daunger of warre without any mortall hurte to his person, was not able to shunne the fatall cuppe of poyson presented vnto him. After Iulius Cæsar had triumphed in. 52. batailes, with intent to sounde the last retreate of warre, with expectation to retire his bones frō further toile, was killed in the Senate. Zeno, the. xij. Emperor of *Constantinople* (albeit the sundry famous victories which he obtained) died not in his bedde, but by the cruell and vnnaturall commaundement of his wife was buried quicke, not able to be succoured of any. Asclepius, the brother of Pompey, hauing ben a continuall pyrate on the seas, the space of. 22. yeares, and escaping the surging waues and terrible tempests of the same was in the ende drowned by drawyng water at a Well. Mempricius, a King of *Englande*, being on huntyng, and lost of his company, was by the cruel fate of Fortune, denied other harbor of princely sepulture, than the bellies of the rauening Wolues. Drusus, hauing vanquished by valiant courage the *Perthes*, albeit he died not by any woundes gotten in those conflicts, but receiued with great pōpe and triumph vpon a Chariot at *Rome*, was in the ende killed with a tyle stone. Bazileus, the. xvb. Emperor of *Constantinople*, did not ende his life in the cruell warres he had with the *Sarazins*, but hauing taken truce wyth worldly vanities. was in hunting killed by a Hart. Charles king of *Nauerre*, albeit he died not in performing sundry noble and valiant actes, yet being troubled and tormented with the paine of the gowte: for whose helpe it was deuised by

the counſell of all his Phyſitions, to wrap the ſayde King in a linnen cloth dipped in *Aqua vitæ*, which being kindled, in ſtede of preſent ſuccour of his diſeaſe, he receiued his fatall bane, by being burned quicke in the ſame. Otho, the third Emperor of that name, not ſo well able to forſæ the ſubtill deceipts of the wife of Creſcentius, as to withſtand the force and cruell aſſaults of warre he endured at *Rome* againſt Creſcētius, was poiſoned by a paire of gloues which he receiued of hir. Neither was the fearefull and daungerous ſtormes of warres, which Henry the.vij. Emperour proued during his life, ſuch an impediment to the ſtate of his health, as the cruell and ſubtill diſpoſition of an abhominable Monk, who gaue ende to his dayes, by the impoiſoning of an hoſte he miniſtred to him. Iohn the.xj. Pope, ended not his days by the painful reading of the holy ſcripture or preaching Gods worde to his flock and charge, but he finiſhed his terme in a cruell priſon, ſmothered with a pillow. Pope Benet the ſixte, died not in pāpering himſelf with ſundry delicious and daintie banquets, as the moſte part of thoſe Romiſhe prelates do at this day: but he ended his dayes in priſon by the pinching and gnawing pain of extreme famine. Pope Victor the thirde, deceaſed not from this vaine and tranſitorie life, as ſommoned by the meſſanger of olde age, but celebrating the Maſſe, was cōpelled to yelde vp his vitall breath by an infectious poyſon giuen him in the Chalice. Then if ſo many Monarchs and renoumed princes haue ended their liues by ſo ſundry and ſtraunge kindes of death, it is nedeful for thoſe which folow, exactly to conſider of the warnings & iudgements of God, and eſpecially ſuch, by whoſe vile and deteſtable order of liuing, may be ſene as in a glaſſe, the due reward appointed for the ſame: for as ỹ noble Marcus Aurelius ſayth, that after euery euil fortune foloweth a gœd hap, and after euery ignominie enſueth great glory: euen ſo I aſſure you (ſayth he) that for my ſelf, I had rather my lyfe were leſſe

glori-

glorious and my death more honorable : for as by an vnfortunate death groweth greate suspition of a good life : so a good death often times excuseth an euill life. Wherein if so many kindes of deathes bothe of Kings and Emperours by vs written, seme strange and feareful vnto you, then those folowing wil deserue more admiratiõ, the same agreeing with our intent, for they be wonders, by ẏ which we are instructed, that when the Justice of God is inflamed against vs, and that hẽ shotes his arowes as a sharpe punishment for our offences, he maketh his ministers and executers of his iust anger, the litle and insensible worms of the earth, neither doth his wrathe fall altogether vpon the vulgar or people of meane condition, but hath also like force vpon Princes and degrees of greate callings, whereof appeares a familiar experience in the monstrous death of a King & Bishop, recorded alreadie vnder the seale and authoritie of 40. or 50. Historians, of no lesse credite than vndoubted truthe, all whiche agree in one, that King Popeil raigning in *Polonia*, 246. yeres after Christ, was wont amongst his particular cursyngs to vse this blasphemous othe: If this be not true, I would the Ratts might gnaw me: wherin he receiued the iust hier of so execrable an oth, for in the ende he was deuoured as you shall reade hereafter. The father of King Popeill feeling himselfe to decline from the vanities of this miserable and vncertain pilgrimage, lefte the gouernement and state of the Realme to the disposition of the two vncles of his sonne, men no lesse honored of al the cuntrie for the nobleneſſe of their hearts, than wel liked for their sinceritie of life towards God. Popeill being come to his full age, his father deceassed, and the yong man hauing caught betwixte his teeth the bitte of the bridell, beganne to gyue hym selfe vnto all wantonneſſe and riottous lyuyng, in suche sorte that in fewe dayes he became so shameleſſe in euill and abhominable doinges, that hẽ lefte no kynde of vice vnassayed, in so much

much that in the ende he cruelly poiſoned his two vncles: which wicked and vnnaturall facte perfozmed, cauſed himſelf to be crouned with a cap of floures perfumed with pzecious ointments: & the mozе to ſolemnize the firſt entrie of his reigne, he cauſed to be pzepared a ſũptuous & delicate banquet, wherunto all the Pzinces and nobles of his Realme were ſomoned: And as they were banquetting, beholde, an infinite multitude of Ratts riſyng from the dead and putrified cozpſes of his two vncles, the which he with his wife had impoyſoned, began to aſſaile that cruell tyzãt amidſt his delites: the Archers of hys Garde offering to reſiſt the ſame with maine hande, trauailed in vaine, foz they encountred hym day and nyght, that the pooze men cried alas, being altogether vnable to defend their maiſter from the rage of theſe beaſtes, by reaſon whereof, it was thought good by the aduiſe of his counſell to enuiron the Pzince with fire, & not knowing that the power of man is any way able to reſiſt Gods appointment, they perfozmed their deuiſe, which was no impediment oz let to the ratts, who paſſing the hotte flames of fire without any let, to the admiration of al men, ceaſſed not to gnaw & deuoure this miſerable murtherer of his vncles. His counſel ſeing their firſt intent fruſtrate & of none effecte, cauſed him to be caried in a boate into the middſt of a riuer. But theſe beaſts not fearyng the rage of the water, aſſailed the boate on euery ſyde with ſuch rage and impetuoſitie, that the boatemen defending the ſame in vaine, vnderſtanding it to pzocede of ſome diuine furie, were conſtrayned to thzuſt the boate to lande, committing the king to the mercy of theſe beaſts, and he ſeing himſelf abandoned of al humaine ſuecour, not knowing what to do, he and his wife fled into a tower, where in the ende by the furie of theſe little creatures they receyued the iuſt guerdon of their vnnaturall & malicious murder. In like maner the *Almains* in al their Chzonicles and repoztes, make mention of the like hyſtorie of

rie of one Hato. the. xxxij. Archbishop of *Magence*, at what time there was a cruell famine in the land, this Bishop or rauening Woulfe, seing the poore people surpressed wyth the gnawing rage of famine (and especially those of hys prouince) determined (I can not tell by what instincte of the diuel) to gather together a great number of them into a graunge, where in stede of relefe in this their great and miserable dearth and hunger, he committed them to the mercie of the furious and raging flames of fyre, wherupon he being asked, why he had shewed so vile and execrable tirannie on these miserable and innocent creatures, he answered: That he burned them, for that they differed litle or nothing from Ratts, which serued for no other vse than to consume corne. Albeit God (as witnesseth the Prophet, hauing care of the litle sparow) wold not suffer this great tyrannie vnpunished, for immediately he stirred up an infinite numbre of Ratts to the vtter destruction and ruine of this vile murderer, who fleing for his more safegarde into a towre builte in a water, was by the expresse commaundement of God eaten by these ratts to the very bones, which remaine at this day, enterred in the monasterie of S. Albyn, in *Magence*, and the Towre where this abhominable pastor ended his dayes, is yet in being, and is called Ratts towre. Wherof Munster, amongst many others, makes mention in his vniuersall Cosmographie, to be the place where he was borne. This nedes not seme straunge to those which haue red histories: for Lice (which be much lesse than Ratts) coulde not be preuented by no kynde of physike or medicins, from deuouring and consuming the Emperor Arnoull, leauing him nothing but synewes and bones. In like sort, the greate Monarche Antiochus, willing to blot out of memorie the name of God forth of the synagoge, and bring in the worshyppyng of Idols, sawe issue out of himself a great number of worms, and therby not only plunged in great dolour, but also his

whole armie infected with the ſtinke of that corruption which iſſued from him. You may alſo reade in the ſecond booke of the Machabees and the. xix. chapter, of a King who being full of pride and ambition (toke vpon him not only to ſtaye the waues of the Sea, and peyſe in balance great mountaines, but alſo thoughte hym ſelfe able to touch the Starres of Heauen) is nowe by the iuſte iudgement of God ſo muche imbaſed, that there is no man able to endure the ſtinke and corruption of his bodie.

¶ A wonder of a monſtrous King, wherein is ſhewed in what perill they be which commaunde, and others that haue the gouernement of the publike weale.

CHAP. iiij.

Ariſtotle,

ARistotle, Xenophon, Plato, and generally all those which haue treated or written of the policie of man, affirme by their writinges, that there is nothing more harde and difficulte, than to gouerne well or commaund a publike weale, for (say they) the abundance of goodes and honours into the which most Princes be customably conuerted, libertie to do euil without controlment, together with the corrupt counsel of those which assist the,

be the true matches to light them to al vices: ſo that if we would but diligently ſearch in order the diſcourſes and hiſtories of both kindes, we ſhall finde the number of euyll Kings, Emperours and Monarques giuen to ſedition and wickedneſſe, exceede farre the proportion of ſuche as haue gouerned and liued wel: for being once inueſted with the roabes of authoritie, and ſupping the pleaſant iuice diſtilling from the grape of Regal ſtate, they ſeldome or neuer bridle their affections, but ſuffer themſelues ſo to be ouerwhelmed and fall hedlong into the *Laberynth* of ſundry vices. For an experience wherof we may be bolde to prefer the example of S. Paule, whoſe life and vertue remaines of great fame by the ſacred recordes, vntil the Lord made a tryal of him, by calling him to the gouernment of his elected people of *Iſrael*, when he fell frō the path of his ancient vertue, and became an enimie to his maker, and a contemner of his lawes. Salomon in the beginning of his raigne, how wonderful was he? whoſe renoume, remembraunce and wiſedome is ſpred through al the partes of the world, and being once ſtalled in the theatre of glorie, gaue hymſelf ouer to the delites of women, by which meanes he became depriued and boyd of the happy bleſſing and grace of God. Calygula, Mitredates and Neron, gaue not they ſufficient ſhewes at their firſt entry or beginning, of muche nobleneſſe and bountie? but the ſequele and iſſue was ſuch that al the earth was infected with their deteſtable tyrannies and abhominable cruelties: and of .xxy. Kings of *Iuda* there were ſcarcely to be found aboue fiue or ſix which followed the true path of godly liuing and vertue: wherein who ſo liſt carefully to read the liues of the Kings of *Iſrael* from Ieroboam the ſonne of Naboth, vntill the very laſte, which were in number but .xix. ſhall finde that they were euil miniſters and huſbandes of the publike weale. In like ſorte the *Romaines*, whoſe common wealth hath bene accompted to flouriſh moſt of all the world with good gouernours,

uernours, haue found amongst them Augustus, Vespasian, Titus, Antonius Pius, Antonius Verus and Alexander Seuerus: but as their liues make iust declaration of their noble and vertuous liuing and politike gouernment, euen so the rest as farre surmounteth them for wicked and abhominable kindes of liuing. And if you will beholde with due regarde and iudgemente, the liues and renoumes of the *Greekes*, *Assirians*, *Persians*, *Medes* and *Egiptians*, you shal finde more euil spoken for their wickednesse, than honour for their vertuous liuing. All which matters be sufficiently proued and auouched by the gret king Antiochus, who the first time he was presented with the Regal scepter, and before he was therwith crowned (as Valerius writeth) he beheld it with good iudgement, crying with a loud voice, sayd: O Diademe more noble than fortunate, if the most part of the Princes of the earth which by sword and fire seeke to obtain thée, were as willing to serch with good aduise & due regard to shun ỹ miseries & calamities, which (as cõpanions) be annexed vnto thée, they would thẽ scarce vouchsafe to lift thée from the erth: & not without cause, for if any ambicious man wil measure according to right, and waigh in iust ballance the delightes and honours with the daungers and perils which folow the crowne, he wil finde for one pound of Honie, ten poundes of Wormewood, not compting the peril incident to the poore people wherewith he is charged: for if it chance the Prince be dysordred and of wanton life, the people most commonly frame themselues to imitate his doings, who (as Herodianus writeth) be but the badges of Princes, and do nothing but what they see their Princes do before. Wherfore seing that Princes Kings and Monarques be the cõmon fountaines whervnto al men should resorte and drinke, and they be theatres wherupon al the world ought to loke for pureneſſe of life, and further serue as torches to giue light to all men walking in the darke caue of wicked doings, if these sinne (as

Plato ſayth) the example is no leſſe hurtfull to all their ſubiectes, than to be abhorred in themſelues. Let them therefore vſe ſuch regard and moderation in their doings, with ſuch reſpect to an integritie of lyfe, that they be founde perfect in the accõpt which they haue to yelde to the Lord, leaſt he ſet abroche the veſſell of his anger, and raine the ſhoure of reuenge as he did vpon the miſerable King Nabuchodonoſor the.iiij.King of the *Babilonians*, who (as Daniel witneſſeth in his firſt chapter) felte ſo ſharply the heauie hande and iuſtice of God, that he was exiled and baniſhed from his kingdome the ſpace of.vij. yeares, wandring and liuing in the deſerts with brute beaſtes, and being naked, remayned in that eſtate beaten not only with heate and cold, but alſo with hayle and dewe, vntil he was couered with haire like vnto the Eagle, & his nailes like to birdes. Here all men may ſée as in a glaſſe, an example, ſpectacle and wonder worthie to be noted, that he hauing at commaundement a whole kingdome, and ſerued as a King with al delicat viandes, was taken into the deſerts, and there fedde and banqueted with wilde beaſtes.

Yea, he which had ben inueſted with purple and decked with precious Jewels, was by the hande of God ſo much imbaſed, that he was couered with no other garment than with haire, a clothing naturall to all brute beaſtes.

¶ *Of the bringing forth of Monſters, and the cauſe of their generations.*

CHAP. V.

Hauing

HAuyng shewed in order in these Chapiters before, how Kings, Emperors, Bishops and Monarches be no more exempted from the wonderful iudgemēt of God, than the common or vulgar sort: It resteth now according to our purpose, to search and sift those matters more neare a truthe, to the ende we may bring to lyghte the horrible monsters and fearfull wonders found amōgst the common people. And that the philosophie and contemplation

plation of thoſe things might be made moꝛe manifeſt, and painted in their true coloures, it is nædefull beforꝛe we paſſe any further, to declare the cauſes wherevpon they pꝛocæde and are borne. It is moſte certaine, that theſe monſtrous creatures, foꝛ the moſt part do pꝛocæde of the iudgement, iuſtice, chaſtiſement and curſe of God, which ſuffreth that the fathers and mothers bꝛing foꝛth theſe abhominations, as a hoꝛrour of their ſinne, ſufferyng themſelues to run headlong, as do bꝛute beaſtes without guide to the puddle oꝛ ſinke of their filthie appetites, hauing no reſpecte oꝛ regarde to the age, place, tyme oꝛ other lawes oꝛdeined of Nature, wherein S. Gregorie amongeſt diuers other examples taughte vs in his Dialogues, ſheweth the incontinencie and abhominable deſire of a Nourſe, who made hir ſelfe with childe, by an Infant of the age onely of .ix. yeres: And foꝛ a pꝛoſe herein, S. Hierom affirmeth by othe, that there was an other infant of the age of tenne yeares, the which was ſo inflamed by the wãton regards and amoꝛous countenances of his Nourſe, that ſhe made hym to lie with hir, being of the age as afoꝛe, and gotte hir with childe. Theſe be the matters that Oſee crieth out of in his .ix. chapter, ſaying: Theſe abhominable doyngs, accoꝛding to their loues, euen when they haue nourſſed theyꝛ childꝛen, I will deſtroy, in ſuche ſoꝛt that they ſhall neuer become men, yea I will plague the wombe where they toke their beginning, the bꝛeſts that gaue thẽ ſucke, and dꝛie vp the very roꝛt, that it bꝛing foꝛth no moꝛe fruit: and if they chaunce to engender, I wil alſo cõmit to death the fruite of their bellie. Al which is confirmed by the pꝛophete Eſdras in his .v. Chapter, where amongſt other cruel curſings, wherwith the Angell thꝛeatned *Babylon*, it is expꝛeſſy ſayde: That women perfourming the deſire of the fleſhe being in their Sanguine menſtruali, bꝛing foꝛth theſe monſters. And although this monſtrous fruite be very often a witneſſe of the incontinencie & ſinne of the parents:

yet

yet it is not alwayes true, nor happeth in one place: for there be many fathers and mothers chaste and continent, whiche bring forth their children defective, as S. Iohn sheweth in his.ix. chapter, of a poore man whiche was blinde from his natiuitie, who hauing receyued his sighte by the mercifull goodnesse and grace of Iesus Christe, was asked of his disciples, whether his owne synne, or his parents, were the cause that he was borne blinde. But Christ willyng to declare to them, that they oughte not to accuse the parentes for the defaultes of their children, aunswered, that it was neither the sinne of hym, his father or mother, but to the ende to shewe in him the wonderfull and maruellous workes of God. The auncient Philosophers amongst others, which haue serched the secrets of Nature, haue declared other greate causes of this wonderfull and monstrous childbearing, which Aristotle, Hypocrates, Empedocles, Galene, and Plinie, haue referred to an ardent and obstinate imagination, which the Woman hath, whyleste she conceiues the childe, whiche hath such power ouer the fruite, that the beames and Charrecters, continue vpon the rocke of the infante, wherevpon they finde an infinite number of examples to proue the same, worthy of memorie, the which albeit may seeme but iestes or fables, if the authoritie and truth of those which write them, were not their sufficient warrant. And for a further certaintie therof, Damascenus a graue author doth assure this to be true, that being present with Charles, the. iiij. Emperoure and king of *Boeme*, there was brought to him a maide, rough and couered with haire like a beare, the which the mother had brought forth in so hideous and deformed a shape, by hauing too much regarde to the picture of S. Iohn cloathed with a beasts skinne, the which was tyed or made fast cõtinually during hir conception at hir beddes fete. By the like meanes Hippocrates saued a princesse accused of adulterie, for that she was deliuered of a childe blacke lyke an

Ethiopian, hir huſbande being of a faire and white complexion, which by the perſuaſion of Hippocrates, was abſolued and pardoned, for that the childe was like vnto a *Moore*, accuſtomably tied at hir bed. Reade of this in Geneſis vpon S. Hieroms queſtions, without muſing or being curious to bring in the teſtimonies of Philoſophers & other doctors, verifying the ſame by the authoritie of Moyſes the greate prophete and ſecretarie of GOD in the thirtith Chapter of Geneſis, where he plainely ſheweth, howe Iacob deceiued Laban his father in lawe, and therby enriched himſelfe with his cattayle, hauing pilled a rodde, and put the beaſtes to drinke, to the ende the Goates and Shæpe, beholding the diuerſitie of the colours of this rodde, might bring forth their litle ones, marked with ſundry ſeuerall markes. Beſides theſe cauſes ſpoken of before of the generation of Monſters, the beſte learned in the ſecretes of Nature, haue yet aſſigned vs others: for Empedocleus and Dephilus do attribute the ſame to come of the ſuperabundance or defaulte and corruption of the ſéede and wombe, wherof they preferre diuers ſimilies by the diſpoſition of ſundry mettals and other things, which melts and yeldes with the heate of fyre or ſunne, for if the matter or ſubſtance which a man goes about to melt, be not wel boiled, purified and confected, or the moulde be not well caſt, the image or effect of ſuch worke will appeare imperfect, hideous and deformed. The Aſtrologians (as Alcabitius) haue referred theſe monſters to the influẽce of the ſtarres, iudging that if the Mœne be in certaine degrées and coniunctions when the woman conceyueth, hir frute ſhalbe monſtrous. Euen ſo Iulius Maternus writeth, & after him very learnedly the lawyer Alciates, vpon the title and ſignification of theſe wordes and matters, that ſometimes theſe monſters be engendred of the corruption and filthie vnſauorie meates, as burning coales, mannes fleſh, and other like things that women deſire after they haue conceyued,

the which is very contagious and hurtfull to their fruite: whereof we haue a notable example in Leuinius Lemnius in his first boke of the hidden Secrets of Nature, in a certaine Matrone of *Belges* great with childe of two infants, who lusting to eate the flesh of a faire boy, whome she beheld at vnwares, and fearing he wold refuse hir demaũd, being prẽssed without measure of that vnruly appetite, fel vpon him, tearing the fleshe of his hand with hir tẽth, and deuoured the same sodainly: Al which the infant abode in respect to satisfie hir longing. And as she returned to play the like parte againe, the childe grieuing at hir crueltie, withstode hir. Wherof being ashamed and full of despite, after she had liued certain days in cõtinual melancolie, she broughte forth two twinnes, the one aliue, and the other dead. Wherupon the physitions called together, to argue vpon the cause of this childe bearing, founde that the deniall of the seconde morsel of the boyes flesh was the occasion therof. Behold in effect the causes moste frequented, touching ẏ bringing forth of monsters, gathered according to the opinion of the best lerned authors, both *Greekes* and *Latins*. Resting yet ouer & aboue al those kind of artificial monsters, who be most familiar to these vacabunds & vncerten people, traueling through al prouinces, with diuers abuses and deceiptful legerdemains, wherwith they abuse the simplicity of the people, in getting their money. These masked pilgrims, or rather absolute hypocrites, studying nothing but the philosophie of Sathan, as sone as their children be borne, & whilest their sinewes & bones be tender & flexible, with smal force, wil not stick to breke their arms, crush their legs, & puffe vp their belly with some artificial pouder, defacing their noses with other parts of the face: & somtime pecking out their eyes, & al to make them appere monstrous, wherof besides the familiar examples of oure miserable time, there was great experience in *Asia*, in the time of Hippocrates, as apereth in his boke, de aere & locis.

¶ The generall cauſes of the generation of Mõſters, with many notable Hiſtories touching the ſame.

CHAP. vj.

THe Auncients of olde time had theſe monſtrous creatures in ſo greate horrour, that if they fortuned to mẽte any of them by chaũce in their way, they iudged it to be a foreknowledge of their miſfortune: and

to

to beléue it ỹ moze, the Emperoz Adryan, chancing to sée a *Moore* at vnwares, assured himself to die immediatly. The souldiers of Brutus, being readie to ioyne battaile with the armie of Octauus Cæsar, hauing encoũtred an *Ethiopian* in their way, prognosticated that they shold lose the battaile, which hapned accozding to their imagination. In like maner, the auncient *Romains* had these defozmed creatures in suche disdaine, that they straightly charged, that the misshapen, oz hauing any other vice vpon their body, shoulde not be receyued amongst the virgins Vestales, as Feneste-lus teacheth in his boke of the Magistrates and wozthie men of *Rome*. But that which is most to be maruelled at, is that God fozbad Moyses, not to receiue them to do sacrifice amongest his people, as you may reade moze at large in the first chapter of Malachy, & the. xxi. of Leuit. Wherin S. Hierom hauing fully considered these abuses, in an Epistle wzitten to a virgin called Demetriade, complaines of those Chzistians whiche offer vnto God those childzen, oz put them into religious houses, being crooked, lame, & defozmed, hauing yet a matter moze straunge, which Iulius Obsequius, and other authozs haue wzitten of among the *Romaine* wonders, wherin they credibly repozte, that the auncient *Romaines* had these litle monstrous creatures in such abhomination, that as sone as they were bozne, they were immediatly committed to the ryuer of Tyber, there to be nozished. But we being better bzoughte vp, and fostred in a schole of moze humanitie, knowyng them to be the creatures of G D D, suffer them to be bzought to the church, there to receiue the holy sacrament of Baptisme, as may be séene in the figure of these two Maides, embzacing eche other, ioyned together by a straunge infirmitie of nature, who wer séene to liue in our age of many thousande persons, in fozme oz shape such as you sée them pozstraicted. And to the end the histozie of their natiuitie might be the better vnderstanded, I will declare that which Se-

Gellius lib. j. cap. 12.

baſtian Munſter wꝛiteth, who ſaw them, and behelde their vnnaturall oꝛder at large, in the yeare, as he ſayde, a thouſand foure hundꝛed foureſcoꝛe &. xb. and in the moneth of September, A womã bꝛought foꝛth a monſter nigh to the citie of *Worms*, vpon the right ſyde of the riuer of *Rhine*, in a village called *Briſtante*, which was two maides, hauyng their bodies entier and knitte together by the foꝛheade, ſo that there was not any artificial oꝛ humaine policie to deuide them aſunder, as myne authoꝛ ſaw them at *Magence*, in the yeare. 1501. and being ſix yeres of age were conſtrained to go togither, whiche was pitifull to beholde: foꝛ as the one marched foꝛwards, the other of foꝛce reculed backwards: they roſe togither, and ſlept togither, their noſes touching ſo nigh, that they coulde not turne their eyes but one way, their foꝛheades ioyning togethers, hanged ouer their eyes, letting therby the iuſt courſe of their ſight: and liuing till they were ten yeares of age, the one of them died, who being ſeparated and taken from the other, the hurt ſhe receyued in the ſeparation from hir dead ſiſter, was the onely cauſe ſhe died immediately. Beholde here (ſayth he) the cauſe of this monſtrous birth, two women talking togither, the one of them being great with childe, there came a thirde woman (not knowyng that eyther of them were with childe) and ſodainly thꝛuſt their heads togithers as they talked, wherewith ſhe with childe was aſtoniſhed, whereupon grew this monſtrous child bearing. And to confirme the ſame to be of moꝛe trouth, Cardan affirmeth in his bookes de Subtilitate, ſaying: That the aſtoniſhment was ſome help to tie theſe. y. infants togithers: albeit he alleaged further cauſe of this vnnatural birth.

¶ *A wonderful and horrible monſter of our tyme, vpon the diſcourſe of whom, the queſtion is asked, whether Diuels can engender and vſe the workes of Nature.*

CHAP. vij.

THis hideous mõster, whose portraict is here set out, was born in base *Pologne*, in the noble city of *Cracouie*, in ỹ month of Februarie and yeare of grace. 1543. or as some write) 1547. and vpon the euen of the conuersion of S. Paule: who although he were begotten of honorable parents, yet was he most horrible, deformed and fearefull, hauing his eyes of the colour of fire, his mouthe and nose like to the snoute of an Ore, wyth an horne annexed

nexed thereunto like the trumpe of an Elephant, all hys backe ſhagge hairde like a dogge, and in place where other men be accuſtomed to haue breſts, he had two heads of an Ape, hauing aboue his nauell marked the eies of a cat, and ioyned to his knee and armes foure heades of a dog, with a grenning and fierce countenance: the palmes of his feete and handes were like to thoſe of an ape: and amongſt the reſt, he had a taile turning vp ſo hie, that the height therof was half an elle: who after he had liued foure houres died, ſaying only: Watch, the Lorde commeth. And although this creature were monſtrous, yet haue not ſundry lerned authors failed to decke him with their pennes, as Gaſparus Pucerus in his bookes of Teratoſcopia, of Hieronymus Cardanus, of Munſterus, and amongſt all the reſt very excellently written of in the Latin tongue by Gaſparus Bruchius. But albeit Egidius Facius, hauyng made mention of this monſter in his booke de Cometa, ſayth that he can not be perſuaded, that a creature ſo horrible and monſtrous ſhoulde be begotten of a humaine creature, but rather of ſome wicked ſpirite. Ye ſames that in ſearching and canuaſing this matter, the moſt excellent and learned Philoſophers ſithens the creation of the worlde, till oure tyme, haue greatly moleſted and troubled them ſelues, in deciding the doubtes of this queſtion, whiche is, Whether deuils can engender, conceyue, and vſe the works of nature as other creatures doe. Some thoughte they coulde: and for a more teſtimonie therein, doe aſſure vs by their writings, that Plato was begot of a maide, by one in the likeneſſe of Apollo, wherin the auncient *Annaliſts* and Chroniclers, which haue committed to memorie the ſundry acts of *Almayne*, haue thereby ſhewed, that the women of the *Goathes* as they were wandring by the deſertes of *Scythie*, were got with childe of Diuels, whereupon one of them brought forth a monſter. And others, as Piſellus, were not content only to ſay, that diuels coulde engender, and that

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the most parte of the beastes of the earth were by them brought forth and engendred. Wherefore Lactantius Firmian a graue author, whom S. Hierom before exalteth, beleueth ỹ these deuils were capable of generation, and that they haue engendred, as he sheweth in the .x. chapter of the second booke of his diuine institutions. Agrippus in euery of his bookes, and Hieronymus Cardanus in his treatise De rebus contra naturam, seames to haue followed this opinion: and the more to confirme his saying, he reciteth one historie of a yong damsell of Scotland which was got with child of an enchaunting deuill, thinking that he had ben a faire yong man which had lyen with hir, whereupon she brought forth so horrible a monster, that he feared all those which assisted hir in hir trauail, in such sorte that the midwife and all the rest of the sage and graue women, were cõstrained incõtinẽt to cast him in the fire: the said Cardanus reciteth yet an other like example, rehearsed by Thomas Liermont, of an other woman which was got with childe of a wicked spyte, and for confirmation of the matters heretofore rehearsed, all the writers of the Cronicles of *Englande*, maruell not so much at any thing, as at the strange natiuitie of the prophet Marlin, who persuade absolutlie that he was begotten of a diuell: which with many other like matters although many notable persons haue assured to be things of truth, yet truly they be altogether false, deceitfull, and not only repugnant to nature, but also to our religion, by the which we are taught to beleue that there was neuer any man begotten without humaine sẽde, sauing ỹ sonne of God. But as Cassianus saith, what an absurditie, repugnancie and confusion would it be to nature, if it were lawfull for deuils incube and succube, to conceiue men, or men to be conceiued and brought forth of them: and although that sithens the creation of the worlde, euen till our time, deuils haue begotten monsters through out al mãkynd, casting therin the intrailles

of beaſts, beleuing that by the perturbations of their ſæde, they haue brought forth a great nomber of monſters and wonders, confeſſing very well: (ſuch as S. Auguſtine hath not denied) that theſe diuels tranſforming them ſelues verie often into the ſhapes of men and women, maye vſe the. works of nature, and haue to do with women & men, for to entice & ſtirre them to the filthie luſt of the fleſh, the rather by that meanes to beguile and deceiue them, as the auncients heretofore haue not only proued, but it is alſo experimented at this daie, in diuers prouinces and places, that diuels by tranſforming them into the ſhapes as afore is rehearſed, haue to do with diuers perſons: whereof Iames Ruffus in his bookes De conceptu & generatione hominis, teſtifieth, that in his time there was a wicked ſpirite had to do by nighte with a cõmon woman, being tranſformed into the likeneſſe of a man, wherupon ſhe becam immediatly with child, which when ſhe perceiued, ſhe fell into ſo ſtrange a kinde of diſeaſe, that hir intrailes fell from hir bellie, which could not be holpe or made ſounde by any deuice of phiſicke. Ye writes an other like vnto this of the ſeruaunt of a butcher, who being extremelie plunged in the vaine cogitations of filthie and wicked luſte, and therby aſtonniſhed, he ſawe incontinent before his eyes a diuell in the ſhape or figure of a faire womã, with whom he had to do, & immediatly his priuie part & mẽbers were in ſuch ſorte inflamed, that he iudged there was burning within his body a cõtinual fier, whereof as I haue brought forth theſe two examples, ſo could I iuſtifie the ſame with diuers others, written not only by Philoſophers, but alſo by the Eccleſiaſticall writers, who confeſſe that diuels by the permiſſion of God, or rather for a puniſhment of our ſinnes, myghte ſo abuſe both men and women: but to ſaie, that any ſuch coniunction coulde engender any ſuch matter as we haue aforeſaid, that is not onely falſe, but altogether

gether repugnant and contrarie to our lawe.

And as concerning the Prophet Marlin, and manye other like examples, whose natiuitie hath abused very manie, stedfastly beleuing that he was begotten of a diuell, we confesse therein as we haue done before, that his mother mighte haue the companie of a diuel, but that she could engendre is no lesse vnlikely than impossible, albeit it maye be presumed and beleued that she was with child, considering the authorities of diuerse histories, approuing therein chiefly the legerdemaine and subtiltie of the diuell, to whom they allowe a certain possibilitie with the assistance of his Charmes to make the bellie swell, troubling and corrupting the humors of the bodie, which women taste in the time of childe bearing, and at the instant of deliuerie he maye so enchaunte the eyes of the wyues and company assistant, hauing also a strange childe stollen from some other place, to exchaunge for the creature newe borne, that the simple mother may also be persuaded that such conception and generation proceeded of the diuell: whereof, besides the confirmation of antiquities, we haue a familiar example remaining yet within memorie and viewe, in a yong Damsell of *Constance* called Magdaleine, in seruice with one of the richest magistrates of the towne, who, reporting to all men in common, that the diuell one night had lyen with hir and gotten hir with childe, was by and by put in prison by the officers, to see an effecte and ende of hir bigge bellie, the painefull houre whereof being come, after she was pinched with euerye pang, which doe happen to women in that torment, and the women in expectation to receiue the frutes of nature, hir wombe opened, and yelded into the handes of the Midwife certaine yron nailes, thicke tronchions, or endes of knotted staues, glasse, bone, lockes of haire, hardes of flare, hemp & stones, with other trumperie of lothsom & hideous regard,

wherof the diuel by his coniuration and other helliſh arte, had made an aſſembly in that place, to abuſe the ſimpliſitie of ſuche as are apte to repoſe certaintie in ſuche vaine and deceitfull charmes: all which is aduouched by Licoſtenes Amberlachius, & Iacob. Ruffus, a notable phiſition of *Zurick* in his booke de hominis generatione. Neither nede it ſeme either ſtraunge or incredible to ſuch as haue noſted the epiſtles and recoꝛds of S. Paule, where he did onely change his ſhape into the likeneſſe of an Angell of light, to deceiue the people, but alſo in diuerſe places addreſſed himſelfe to our ſauioꝛ Chriſt, with intente to ſeduce him. But bicauſe wée haue better occaſion to diſcourſe at large of ſuch villanies in an other part of this woꝛke, where we meane to moue queſtion whether they haue bodies oꝛ no, we will ende foꝛ this time, with this reſolution that albeit ſuch wicked ſpꝛites may cõmunicat with the luſts and pꝛouocations of the fleſh, yet are they both voyde of ſeede, and without meane of generation: foꝛ that as there is no difference noꝛ diuiſion of kynd betweene them, ſo they can not bée neither man noꝛ woman.

¶ *Sundry ſortes of lightnings, with Wonderfull thunders and tempeſtes happening in our time, with the peril and harmes proceding of the ſame, and certaine defenſible meanes againſt their furie.*

CHAP. viij.

Who goeth about to make particular description of the desolation and destruction of diuers ancient and rich Cities, Theatres, Castles, towres, piles, pillers, & churches, of sumptuous and of stately regarde, ouerthrowne and defaced by the violence of lightenyng, thunder, and other raging furie and tempests of the aire, had nede of the assistance of long time, and a large volume to pack vp such great and strange matters, which maketh

me leaue all antiquities & recoꝛds of ancient date to a long leiſure, and touch only in this treatiſe ſuch things as happning amongſt our ſelues, are alſo confirmed by our owne viewe and memoꝛie, the ſame being of familiar experiẽce, may alſo ſtirre vp in vs ſpẽdie remoꝛſe of cõſcience, with a moꝛe dutiful regard & feare of the maruellous effects of the infallible iuſtice of god. At ſuch time then as the *french* gariſon was within *Milan*, which accoꝛding to the chꝛonicles was anno.1521. the ſaid towne was ſo aſſailed with ſũdꝛy ſtrange ſtoꝛms of lightning, that ỹ citizens diſpairing of longer life, yelded to ỹ mercie of God, with expectation to be preſently conſumed with the flame of that toꝛment, which amongſt other places of the towne, ſemed to thũder his moſt foꝛce vpon ỹ caſtle, wherin was kept both ỹ treaſure of the towñ, munitiõ, & other furniture of war, with great ſtoꝛe of Canon pouder cõmonly called Gunpouder, which, being of it ſelf rather apt to yeld to ỹ leaſt ſpark of fire that is, thã able to cõtend with any thing that is hoaſ, was immediatly al in a flame by foꝛce of ſuche flaſhes as came from the opening of the element, & ſo raged vpon the toꝛꝛe wherin it was layd, that in one inſtãt it was razed and made flat with ỹ earth, burning & blowing vp ſundꝛy lodgings & bulwarkes of the Caſtle, in ſuch ſoꝛt, that what with the ſtrength of the pouder and furie of the fire, there were foꝛced vp into the aire ſtones of an vnreſonable bigneſſe, wheroſ certain of them fell & redounded vpon the.v. chief Pꝛouoſts, whom they bꝛuſed and burned to aſhes: other bꝛake in pieces the armes, legs, and other parts of al ſuch as vnhappily were within their power, the ſame perfoꝛming ſuch effects of moꝛtalitie vpon the garriſon there, that of two hundꝛed ſouldiours, were ſcarcely left on liue a doſen, being alſo of no leſſe maruell to beholde the number of huge coꝛner ſtones caſte out into ſeuerall places of the citie and fields therabout, the ſpace of. v. oꝛ. vj. C. paſſes, of ſuch weight and greatneſſe, that the ſtrength of. xx.

Dren

Dren were scarce able to remoue them from the earth: and yet is there not such cause of wonder in these terrible messangers and tokens of Gods wrath, as we reade fel vpon the late miserable and desolate citie of *Malynes*, parcell of the dominion of the *Spanish* King, within his Duchie of *Brabant*, the. vij. of August. 1521. about. xj. of the clock in the night, which was afflicted with such horrible calamitie that way for the tyme, that the like hath not ben remembred by any report, nor seene in any age afore. For the thũder made tremble and shake in such sort this miserable citie, that the townsmen loked when the earth should open and swalow them into hir intrailes: After which fearful brute and horrible noise in the cloudes, began to appere in the bottome of the Element, a flame resembling a burning torche, casting a stinke or lothesome smell like vnto sulphur and brimstone, driuing the people into such indifferent feare & amaze, that they were neither able to take counsel of the case, and much lesse iudge the cause of so tragicall a view, vntil at last the crie was thorow the whole town, that the fyre of heauen was fallen vpon the strong towre and gate of brasse, wherin dyd lie. viij. or. ix. barrels of gunpouder: which immediatly grewe to such a mortall confusion of all degrées of people within the walles, that the very remembraunce of so monstrous a slaughter, may moue terror to any heart with what mettall of hardnesse soeuer it be stamped: for ẏ noise was no sooner begon, but the towre was cõuerted into ashes, & the gate diuided into 10000. peces, with like fury vpon ẏ walls next adioining, who were so thorowly defaced & turned vp, ẏ the very fũdation was disclosed, & their greatest stones conueyed furthest frõ the Citie, their diches and pondes full of water drained and made dry by the extreme heate of the fire: the day after wer foũd (according to the authoritie of ẏ chronicle) about the sayd towre & gate aboue. 400. dead bodies, besides. 140. mortally wounded and almost torne in peces,

amongst

amongſt whiche was founde a bigge bellied woman ſtric-
ken dead, whoſe wombe being ripped, did yelde a childe on
liue, and after baptiſed, whoſe picture or figure appeareth
in the portraicte. Some had their heades taken from their
bodies, as cuningly as it had ben carued with a ſworde or
ſharpe axe for the nonce: other ſome as they were play-
ing at cardes in a Tauerne or tippling houſe, were all de-
ſtroyed with the lightning, and conuerted into cynders,
except the hoſteſſe or hir maid that was gone into the cel-
lar for wine. Amongſt ſuche as were reſerued on liue in
this horrible ſlaughter, was one man, who hiding himſelfe
in a ſtonie vault during the extremitie of the ſtorme, durſt
not come out for any perſuaſion, for three dayes after the
tempeſt, when he demaunded with greate feare whether
the worlde ſtode ſtill or not. To conclude, there was nei-
ther temple, chapel, nor other place of ſanctuarie free frõ
the furie of this tempeſt, nor any corner of the towne diſ-
penſed withall for his malice, the ſame raging indifferent-
ly vpon the whole citie, leauing it ſo tottered and defaced,
that if there were paine in enduring the afflictions, there
is no leſſe cauſe of pitie nowe to remember ſo greate a de-
ſolation. Neither is it inough for the contentment of the
reader, nor ſufficient to the diſcharge of my intent, to pre-
ferre (as it were) paterns and familiar experience of theſe
monſtrous quarels (ſkirmiſhes of the aire and Element a-
boue (if in ſome ſorte I make you not priuie to the cauſes
and motions of the ſame: Whereof for a firſt authoritie,
Ariſtotle in his Metheors and bokes of the worlde, giueth
this reaſon: There be .y. ſortes of vapors (ſayth he) which
aſcend cõtinually from the earth into the ayre, wherof the
one is hot & moiſt, and withal ver y maſſy and heuy, which
makes a ſtay of thẽ in the middle region of the ayre, wher
they are conuerted into a heauy thickneſſe or groſſe cor-
ruption, and in the ende diſſolued into watrie humoures,
as raine, haile, ſnowe, and other like: the other exhala-

tions

tions deriued of the humoures of the earth, and drawne vp by the violence of the aire, be of a more drie and hotte disposition, which makes thē lighter in weight, ẏ same procuring them to a higher Moūt, euen to ẏ vttermost regiō, where the extremitie of the heate forceth them to a fierie flame, wherof procēde those blasing Cometes, dragons, and other like wonders in the Element, whiche stirre vp an amaze in the people being ignorant of the cause. And if it happen that those drie vapoures get place within any cloude, they do so pierce and penetrate the most subtil part of it, that there is forced a present vent, which is the lightning and tremblyng of the heauen, from the vehemencie of which conflict within the cloudes, doe procēde the thunders and ratling of the skies, in such sorte, that it semeth most often that the noyse is in the ayre and the trembling in the earth. And yet be not all tempestes and stormes of wether, referred altogether to causes naturall (albeit it be the opinion of Aristotle, and by him very diligently serched: for that at certaine times, diuels and euill spirites) (whose dominion and power (as S. Paule writeth) is chiefly in the ayre, doe stirre vp and brēde such monstrous motions, when God is contented to giue them that libertie, which is very well approued by diuers examples as well of prophane as sacred recorde. And first of all in Iob, wher Sathan hauing obteined (as it were) a licence or saufeconduict of the Lorde, consumed by tempeste and fire, the seruantes and cattail of the Prophete: the like being also in experience amongst the *Ethnikes*, for that (according to diuerse of their recordes of credite) at such time as the temple of Hamon, of so great estimation among the *Lybians*, flourished, Sathan abused the people by many false miracles and deightes of slender substance, making them worship him vnder the form and figure of a Belier, or by which meanes hauing heaped together an infinite treasure, and Cambyses king of *Persia*, sendyng hys armie to spoyle it,

and ſacke the temple: the Diuell ſtirred vp ſuche ſtormes and angrie motions in the Element of thunder and lightenings, that the furie and flame thereof, conſumed and ſmothered aboue Fiftie Thouſande perſons. Plinie alſo, with diuers others of the auncients affirme, that the *Hetrurians* did ſo curiouſly obſerue and marke the ſignes and motions in the Thunders, that they did not only calculate of the ſucceſſe, but alſo gaue iudgement of the effect of diuers things, and ſæmed able (as it were by a predeſtination and forewarnyng appearing in theſe miſticall influences of the Heauens) to determine and appointe the very day of the death and lyfe of ſundry greate eſtates: for example wherof, not long afore the fatall day of the Emperor Auguſtus Ceſar, the thunder had defaced the fyrſt letter of his name, as it ſtode engraued vpon a piller within the wall, whiche the *Augurers* conſtrued to a ſpædie deſtruction of the emperour, and that hée had but a hundred dayes to liue, the rather bicauſe C being taken away, ther reſted but Eſar, which ſignifieth in the *Hetrurian* tong God, and the *Romains* by the letter C, accompte an hundred, ſo that they both agræd, that by the ſtroke of that thunder taking away C, was figured the death of Ceſar, & that within the hundreth day he ſhoulde be with the Gods. Whiche chaunced accordingly, for that the day of his death agræd with the ſentence of their prediction. A thing ſure of great wonder, the rather for that therein appeareth a maruellous power and ſubtiltie of the Diuell, who by his Arte ſæmeth to diſcouer, and prognoſticate the deathe of ſo greate an Emperoure. Ariſtotle, wyth dyuers others of exquiſite ſkill in the ſtudie and reuelation of ſuche myſteries, haue diuided the effectes and operations of thoſe Lightenings and Thunders into thræ degræs: the one burneth and conſumeth all that commeth wythin hys power: the other ſcorcheth and maketh blacke euery thing

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it toucheth: the thyrde excédeth them all in nature and qualitie, and is almoste vtterly vnknowen to all the Philosophers, for that it drayneth and dryeth vp the Wyne or other lycour, wythout hurtyng the vessell, or gyuyng it any vent, howe close so euer it be, it is of suche subtile force that it pierceth thorough euery thyng: it melteth Golde and Syluer in the bagge without hurtyng the purse: it burneth and consumeth the apparell, withoute touche of harme to any parte of the body that weareth them: it smothereth also the childe vnborne wythin the wombe, wythout doyng harme to the mother: whereof the chiefest reason wée haue of Recorde, is brought in by Cardanus, in hys fyrste Boke de Subtilitate, and his fourth boke de Varietate rerum, wherein are described at large certayne causes and occasions of those thyngs.

And touchyng the examples I haue alleaged, albeit they séeme straunge and wonderfull for the effect of Thunder, yet are they of vndoubted truthe. Besides wée haue read and also séene in oure tyme many valyaunt men put in feare wyth Thunder, and dyuers greate personages broken in pieces, murdered and slaine by such kinde of death. The Pope Alexander, celebratyng hys Masse on Easter day at *Syenna*, and the diuell belyke pronouncing the passion, or rather communicatyng with hys Papisticall ceremonies, as he was vpon thys worde or clause of Consumatum est, beholde suche a sodaine noise in the cloudes, and opening of the Element, beganne to houer and pierce into the Temple, with such terrour, that the Pope beyng dryuen to take day in perfourmyng the residue of hys prayers, habandoned the Churche, lefte his booke vnshutte for haste, and forsoke his Cope and surplesse to make hym selfe lyghter to flée away, the same being also done by hys Cardinalles, and euery other assistant. Zoroastes, kyng of the *Bactiens*, was kylled by the fyre of a Tempest. Capanus by lyke meanes dyed at the

warre of *Thebes*, the emperor Anaſtaſius, after he had reigned .27. yeares, did ende his days by ſemblable ſtroke, like as alſo Carius, and diuers other Emperours were ſubiect and conſumed by the lyke force. Marcus Claudius *Pretor* was burned within his ſhip by the thunder that fell vpon it. Iulius Obſequens reciteth a wonderful example (as hereunder appeareth) in the ſtocke of Pompeius Liuius, a *Ro-*

main knight, who returning with his daughter from certaine playes which had ben performed at *Rome*, ſawe his

doughter being on horsbacke sodainly smothered & striken to death with thunder & lightning, & making hir be tourned naked to the viewe of all men, sawe hir tong come forth at hir secret partes, as if the fire had entred in at hir mouth, and forced a vent for it self belowe: which shall suffice for this time both for examples and causes of these terrible motions of the Elamẽt: and let vs now make the ignorannt sorte priuie to some principall meanes to deliuer and defende them selues from such furies. The Auncients amongst their secret experiences, haue made prouf of diuerse things resisting both thunder and lightnings, as amongest the foule and flying Creatures certaine fethers of an Eagle, but chiefly such as she beares in hir panche are readie defenses against the blast or bolte of thunder. Plinie and other writers more familiar, describing the dispositiõ of diuerse great fishes affirme diuerse to haue bene saued from the violence of lightning and thunder, by wearing a girdle made of the skin of a Seacalf. The Laurell or bay leafe amongst trees, hath his priuiledge of speciall defence against suche assaultes, for which respect the auncients haue vsed to plante it as an assured porter of sauetie at the entrie or doze of their houses. Augustus Cæsar was alwayes crowned with it: vsinge also to carry certain braunches in his hande, for continuall feare he had of that furie. Albeit certaine *Latins* write, that since his time, one wearing Laurell was striken with thunder at *Rome*, whiche they put amongest their wonders or matters of admiration. Tarcon Etruscus witnesseth that by a certaine secret propertie the white vyne defendes from the thunder, affirming that for the same cause in diuerse countries subiect to such terrible effects, men vse to enuiro their heuses with the braunches and bowes of the same: & yet are not all these in deede of such vertue against suche furie of the heauens as the true Hiacinthe, which according to the opinion of Serapio & other olde phisitions, is of force

not onely to defende men from perill that waye, but alſo giues aſſurance by diuerſe proues that the Mar ſtamped or graued with the ſame, withſtandes the thunder: which they agrée to haue bene proued in the countries where many periſhed by ſuche accident, ſeing that no man hath euer bene touched which hath caried the true ſtone called Hiacynthe. And nowe to put to the laſte ſeale to our beadroll of theſe iniuries and angrie influences of the heauens, I haue to preferre certaine monſtrouſe ſtones falling from the Element, of the colour of yron, ſinged and burned, not much vnlike that which the Auncientes affirme to fall in Thracia, being by eſtimation of the thickneſſe of a chariot, whereof the great Philoſopher Anaxagoras prognoſticated many yeares before. Beſides, within our age and memorie, and alſo in a countrey ſufficiently knowen to ſundrie trauailers. I meane in Sugolye conſynyng vppon the borders of *Hungarie*, the ſeauenth day of September in the yeare a Thouſand fiue hundred and fourtene, in a horrible clappe of Thunder and lightenyng, there fell downe from Heauen, a huge Stone, of the weyght of two hundreth and fiftie poundes, the whych the Citizens haue made faſte wyth a greate chayne of yron wythin their Temple, vſing to ſhewe it, as a thing of greate wonder to ſtraungers viſityng theyr prouince in ſorte of perigrination. And to make an end, Cardanus in his fourth booke De varietate rerum, ſaith that he hath ſéene in a fielde in *Italie*, a number of harde ſtones of the colour of yron, caſtyng a ſmell of Sulphure fallen oute of the Ayre, whereof ſome of them weighed a Hundred and twentye pounde the péece, & others thrée ſcore, the which being ſhewed to the *Frenche* Kyng (as a thyng of greate wonder) in hys Royall voyage to *Naples*, putte hym into a great maruell how the Heauens coulde ſuſtaine ſo greate a waighte the ſpace of two houres, ſéeing that

the

the noise ceassed not, nor the flames to flasshe oute of the Skye from three of the clocke vntyll fyue, when the fall of the stones appeased the brute and horrible Rumbling whiche was in the Ayre.

¶ *A wonderfull Historie of a man in our time, which washed his face and handes in skalding Leade.*

CHAP. ix.

Ieronymus Cardanus wꝛiteth a wõderful Hiſtoꝛie in his ſixt booke De ſubtilitate, as I might ſaie, repugnant to nature, ſauing that the ſame was done in the pꝛeſence and ſight of the whole companie of a Citie, whiche makes it of moꝛe faith and credit. When (ſaith he) I wꝛote my woꝛkes of ſubtil inuentions, I ſawe a certaine man at *Millan* which waſhte his face & handes with ſkalding leade, hauing waſhte them befoꝛe with ſom

other

other water: wherfore Cardanus, (as he was accustomed wͤ great diligēce enforcing himselfe to searche & trie out that secret in nature) was of opiniō ẏ of necessitie it must be, ẏ ẏ water wherewith he first washed was extreme colde, & withall, had a certaine obscure & hidden vertue, the which did withstande the heate of the leade, not suffering ẏ same to cleaue or sticke to his bodie: & some (saith he) affirme that the water wherein he washed, was made of the sappe of Pourpie and Mercuriall, for bicause of the sliminesse and lightnesse thereof, which to me sēemes not to be true, for that he vsed the same water very often to wash his whole bodie, putting but a litle on the place where he poured the hoate leade, taking a crowne for the sighte thereof, of all such as came to sēe his doing therin. And surely if ẏ water had bene made of these two herbes, which be of small estimation, in respect of such goodnesse and vertue, he woulde haue cast a farre more quantitie on his bodie than he did. But to cōclude it, is thought that the water which he vsed was metical as that of Stybium. Cōferring ẏ particularities therof with ẏ saying of Cardā & other authours which I haue read, I finde that in times passed, these doings were not had in so great admiratiō as they be at this day, sēeing we sēe by common experience, that there be diuers things which of nature haue not only power to resiste the force of fier, but also will not be consumed thereof, as the poulse of Pirrhus, which when his bodie was broiled, it could not be consumed by the fire, mennes tēeth and the diamont cannot be executed by fire. And there springs a certain gumme of the Pine male, the which as Theophrastus writeth, being rubbed vpon the tables of woodde, defendes them from the force of the fire, whereof there was sufficient proofe made by Silla with his armie brought against Archelaus, who hauing enuironed on all sides a tower of woodde of the sayd Archelaus with the burning flames of fire, was not thereby hable to endomage the

same, which Silla much maruelled at. Isidorus and manie others writeth that there was brought into the presence of Pope Alexander a white linnen shirte, the which for pleasure & admiration, he caused to be casse into the fire, at such time as the strange Embassadours came to sée hym, sometimes leauing the sayd shirte in the fire the space of a daye, without any hurte to it, but that the same taken from the fire, was become thereby more fairer: whereof some affirme, that the cloth of this shirte was made of the worme, which men name Salemander, who (as Aristotle teacheth) liueth in the fire, but whether it be true or no, I leaue that to the iudgement of those which haue waded further in searching the hidde misteries & secretes of nature, than I. Albeit I knowe that S. Augustin hath made mentiõ in his .xxj. booke, named the Citie of God, in the .v. chapter, of a Lampe, which was in the Temple of Venus, the which although it were exposed and brought into the winde, raine or other weather comming from heauen, yet it burned with so muche the more efficacie, without consuming, hauing neither ayde of oyle or matche. But after the saide S. Augustin had by diligent searche, sought the maruellous cause of that fire, which did not consume, he resolued in the ende in this sorte, either it must be (sayeth he) that there is in the saide Lampe some peice of the stone called Absestle, growing in *Arcadie*, the which being lighted, cannot be quenched, or it musse be (sayth he) that the same Lampe was forged by magicall arte, or els that this wonder was deuised by some diuel vnder the name of Venus, to the ende not onely thereby to make him selfe worshipped, but still to kéepe and entertaine the people in the same error, wherof, as Ludouicus Viues vpon the expositiõ of the same chapter, which hath heretofore added learned commentes to S. Augustins bookes De ciuitate Dei, affirmeth in the same to haue séene in the time of his studie at *Paris*, matches which the fire could not cõsume. And for a more

Silemander, a worme liuing in the fire.

A Lampe burning without the aide of oile or match.

a more proufe thereof, it hath bene told & recounted in the time of our fathers ỹ there was opened a sepulcher enclosed in the earth, wherin was found a burning Lãpe, which had remained lighte without going out ỹ space of foure or v. hundreth yeares (as it appeared by inscription or authoritie of time, ingraued vpon the stone) the same, dissoluing into pouder assone as it was toutched, which I could confirme by diuers like examples and authorities of proufe, aswell auncient as familiar, who haue lefte sundrie experiences of diuers things of vertue and force able to resiste the fire, like as who dippes or rubbes his hands in the iuyce of Mauue or Mercurial, shal neuer be endomaged with the furie of any flame or fire.

¶ *Wonderfull Histories of the Iewes.*

CHAP. X.

THis wicked ſecte of the Jewes hath from time to time ſo much diſquieted and moleſted our Chriſtian publike weale, that the Hiſtorians of our time haue attainted thē in their writing of ſondrie miſdemeanours and abuſes in lyuing, that whoſoeuer ſhall reade their cruell blaſphemies & abhominable execrations which they continually publiſhe and ſet forth againſte Jeſus Chriſt the Sauiour of all the worlde, in a certaine booke

(common

common in their Sinagoges) which they cal Talmud, will iudge the same a cause sufficient, to exile & abandon them out of all the Prouinces and places where Christe is to be honored. For like as these poore people blinded and led in the myst of errour, haue not only gone about to defame the name of our Sauiour by their writings, but also that whiche is worse, they haue moste shamefully trauailed to extirpe and blot out the remembrance of him for euer. Euen so in the yeare a thousand, a hundred and foure score, and in the raigne of king Philip, these wicked people in the despite of the passion of Jesus Christe, vpon good Friday, when they iudged that the Christians were most occupied in celebrating that day, they inclosed them selues yearely in a caue, where hauing stolne a yong chylde, they whipte him, crounyng him with thornes, makyng him to drinke gall, and in the end crucified him vpon a crosse, continuing in this sort of cruel doings, till the Lorde grudging greatly with the death of so many poore innocents, suffred them as thieues to be taken with the déede, and after he had caused them to be examined and tormented for the same, they confessed that they had vsed this many yeres before, murdring a great number of infantes in this sort, wherof king Philip being ascertained, caused them not only to be chased from his realme, but also broiled of them, to the number of .lxxx. in a hot burning caudron. After that king Philip seing him selfe oppressed with warres, and wantyng money to maintaine the same, for a better supplie of hys necessitie, he (for a summe of money payd to him in hande by the said *Iewes*, for their outragious liuing) licenced them to return & trauail into *France*. But euen as vices be chained togither, drawing one another, so these wicked people yet smellyng of this first iniurie which they had receyued, determined and fully resolued amongst them selues, to extirp at one instant the name of Christians, destroying thē all by poyson: And for a further helpe in these their wic-

ked practiſes, they allied them ſelues in conſorte wyth diuers Lepres, by whoſe ſuccoures and meanes they made an oyntment, with a confection of the blood of mans vrine compoſed with certaine venemous herbes, wrapped within a little lynnen cloth, tying a ſtone to the ſame to make it ſinke to the bottome: they nightly caſt in the ſayd infection into all the fountaines and welles of the Chriſtians. Wherupon this corruption engendred ſuch cõtagious diſeaſes in all *Europe*, that there died wel nigh the thirde perſon throughout the ſame: for this plague paſſing ſodainly from citie to citie, by the contagiouſneſſe therof deſtroyed and ſmothered al things bearing life, encountring it. But after the Lorde had ſuffred to raigne for a time, the tyrannie of theſe wicked and euil diſpoſed perſons, he ſtopped so their cruel enterpriſes, that they paſſed no further therin. And like as in tyme diuers of thoſe welles and fountains became drie, by which meanes the impoiſoned bags were founde in the bottom of the water: Euen ſo by coniecture and ſuſpition, diuers of theſe malefactors were apprehended: and being grieuouſly tormented, confeſſed the facte, wherupon grew ſuch ſharp & ſeuere puniſhement, as well to al the *Iewes*, as Lepres, thorough out all the prouince of *Europe*, being founde culpable therof, that their poſterities ſmell therof til this day: for they hauing proued ſo many kindes of torments and martirdoms, that vpon theyr impriſonments, they had greater deſire to kil and broile one an other, than become ſubiecte to the mercie of the Chriſtians. And as Conradus of *Memdember*, of equall fame in the ſtudie of Philoſophie and artes Mathematicall writeth, that ther died in *Almayn* for this cauſe aboue xy. thouſand *Iewes*. Wherfore as it was ſtrange to behold their afflictions: Euen ſo it was as extreme to ſée the poore Chriſtians haue in horrour & abhomination the water of theyr welles and fountains, that they rather choſed to die of the drought, than to receiue any drop therof into their bodies,

A great infection throughout all Europe by reaſon the water in their welles was ympoyſoned.

but

but hauing recourse to rain water, or to riuers, whereof they had greater want than any store or plentie at all, finding not at al times to serue theyr turnes, they preuented sundry times the perill of the poison. And as these false deceiuers were of all nations much detested, so they often times proued diuers kindes of calamities (as the Historians testifie:) the same Cõradus Licostenes amongst others, reciteth a strange deuice hapening in the yere. 434. about which time he foũd by fortune in the Ile of *Crete*, a seducer and false prophet, or rather a wicked spirite as they might cõiecture by the issue of his enterprises. This prophet preched opẽly through al the Ile, that he was the same Moyses which brought the *Israelites* from the seruitude of Pharao, and that he was sent againe from God to deliuer the *Iewes* frõ the bondage & seruitude of the Christians: wherin hauyng thus planted the rotes of his pestilent doctrine, he therby won the people by false miracles and other diabolicall illusions, that they began to forsake their houses, lands, possessions, and al the gwdes they had, to folow him, in such sort, that they founde no other matter in that coũtrey, but a great troupe of *Iewes*, accompanied with their wiues and children, which folowed this holy man as their chief. And after he had wel led thẽ in this miserable error, he made them mount in the end to the height of a rock, ioyning to the sea, and there tolde them, that he would make thẽ passe through the sea on foote, as he had before brought the people of God thorough the floude of *Iordain*, whiche he coloured so finely by his deceyuable arte, that he persuaded them very easily, and in such sort, that the pore people gathered together on a heape, dyd casse them selues headlongs into the sea. Whereby the greatest parte of them were drowned, and the resse saued by certain christen Fishermen, whiche were then in the sea. Whereof the *Iewes* perceiuing the greate deceite whereby he hadde abused them, coulde not by any humaine Arte heare

any

any newes, nor discouer where was becom their prophet, which gaue occasion to many of them, not onely to thinke, but also write, that he was a Diuell vnder the shape and figure of a man, which had so deceiued them. Sebastian Münster writeth in his boke of vniuersall Cosmographie an other historie of them set out in a more gay and braue fashion, saying: That in the yeare of health. 1270. when the Countie of *Steruembergh* was bishop of *Mandeburgh*, one of the chief Priests of the Synagoges of the *Iewes*, fell by chaunce vpon their Saboth day into a deepe Iakes, oute of which he coulde not get, and therby constrained to call for the aide of his companions, who being arriued, sayd vnto him with grieuous complaints, that it was theyr Saboth day, and that it was not lawfull for them as that daye to yelde hym the benefite of their handes, but willyng hym to vse pacience til the next day following, which was sunday. The bishop of *Mandeburgh* aduertised of this, being a very wyse man, gaue commaundement to the *Iewes* by the sounde of a Trumpet, that vpon paine of death they shold frō henceforth keepe holy and solemnise as their Saboth daye the Sunday. By meanes whereof, thys poore martir remained parfumed tyll the Monday.

¶ *Floudes and wonderfull Inundations of Waters.*

CHAP. xj.

The

THe antiquities of forain times haue sufficiently proued the horrible rage of waters, that if I shoulde goe about to declare them in order, I shoulde rather want Eloquence to describe them, than matter wherupon to entreate. The first and most worthie of memorie, is sufficiently shewed by Moyses, in the .vj. chapiter of the boke of Genesis, at what time God opened the veines of heauen, and sent downe such abundance of water vpon

all the earth for the purifying and cleanſyng of the ſynnes of men, that the ſame ouerflowed the higheſt mountaines aboue.xv. cubites. And in the reigne of kyng Henry the fourth, the waters raged with ſuche impetuoſitie within the prouinces of *Italie*, that there was not onely thereby drowned many thouſand men, but that whiche was more ſtrange (as the Hiſtorians make mẽtion) the tame & houſhold beaſts, as hennes, geeſe, Pehens, & ſuch like, were by the terror therof ſo frighted, that they became ſauage, wãdring in the deſerts and forreſts, and neuer after to be reclaimed. Wherof S. Auguſtine in the third boke called, the Citie of God, maketh mention, that in the yeare of health 1446. and on the.xvij. day of April, in the tyme of Federike the.iij. Emperor, at what tyme printing was firſt founde out) there was in *Hollande*, ſo great an inundation of water, and the ſea ouerflowed the bankes with ſuche furie, that it brake the cauſeys running behinde *Dordrech*, couering al the land, as wel cities as villages, in ſuch ſort that ther were drowned not only xvj. pariſhes, but alſo.100000. men with their wiues, children, and beaſts. And in ỹ yeare 1530. in *Hollande*, *Flaunders*, and *Brabant*, the ſea ſo ſwelled, that it brake not only bulwarks and rampiers, but alſo violently caried away both cities and villages togither with the creatures in them: & beſides made all the hauen townes no leſſe nauigable, than the open and main ſea: which not only chaunced in *Flaunders*, but alſo the ſame yeare the riuer of *Tyber* ſo flowed in *Rome*, that it mounted aboue the higheſt towres and eſtages of the citie, and withal not onely breaking down the bridges, but endamaging theyr goodes, as gold, ſiluer, corne, wine, cloth of ſilke, flowre, oyles, woull, and other riches, to the value of three millions of golde, beſides the loſſe of three thouſande perſons, as well men as women and litle childrẽ, which were therby ſmothered and drowned. Wherein as all theſe matters were maruellous: ſo the auncientes and writers at this day,

haue

haue not made proofe of one more strange sithens the vniuersall floud of Noe, than this which chaunced in *Phrygia*, in the yeare of grace. 1230. For euen as when they thought them selues most happie, and were banketting, drinkyng, and giuing them selues ouer to all kindes of pleasure, beholde all the lande, nigh to the sea of *Phrygia* and *Halderich*, were in one moment so couered with water, and the sea so peopled with men and beastes, crying with pitifull vehemencie, that it semed by them, that God had forgotten his bowe made to Noe, wherein he promised neuer to destroy mankinde by water againe. Albeit the rage was so cruell that men were forced to climbe trees like birdes, others ramped vpon the mountaines, the mothers caste their children vpon the grounde, to the ende they myghte with more spæde flæ and shunne the furie of the element. And to be short, the desolation was suche, that there was not only an infinite multitude of men, women, children, and beasts drowned: but that whiche was more to be lamented, the corruption which sprang of the putrified bodies, after the waters were retired to their olde chanel, so infected the aire with a sodain plague, that the rest which were saued from drownyng, were destroyed by the miserable infection therof, in suche sort that the Prouince remayned almoste deserte and inhabitable. Wherein who list to beholde Flouds more freshe in memorie, wherwith other Cities haue bene tormented, let hym reade Carion in the Abridgement of his Chronicles, and all those of Gasparde Contarenus, in his learned boke of Philosophie, whiche he made of the foure Elements.

¶ *The wonderful death of Plinie, with a briefe description of the causes of fire, whiche come of certaine openyngs of the earth.*

LIke as it is ſtraunge that the fyre falling from heauen ſhould burne thoſe places which it toucheth: Euen ſo it is more monſtrous to ſée the ſame iſſue from the earth without knowing where it firſte take hir nouriture, beginning and birth, as this, whereof Titus Liuius and Orſeus make mention, which ſprang of the inſtrailes of the earth, in the territorie of *Calene*, which ceaſſed not burning by the ſpace of thrée dayes & thrée nights,

until

till it had committed to cinders about fyue acres of groūd, dryng so muche the moisture and humour of the grounde, that not only the Corne and other frutes, but also the trees with all their rootes were burnte and consumed. Diuers Historians write, that in the olde time the moste parte of the Realme of *Scotland* was by the like violente irruption of fire springing from an vnknowen opening and caue of the earth, quite consumed and burned. The cause whereof, the Philosophers haue searched with great diligence, and in the ende founde that Sulphur, Allom, Pitche and Water be the cause of the entertaining of that fire, together with the very fatnesse of the ground, and that fire after it hath founde a vente, can not long continue without issuing with a wonderfull violent force. And for the most part these flames haue bene diuers times sene of the people (with great wonder & terrour to them) cōmonly about the Sepulchers and Churchyardes, and other fat & moyste places, which was engendred of the fertilitie and moistnesse of the deade bodies, who were there buried: for men amongest all other creatures, be of a very subtile and fat substance, as is plainly shewed by that which is discouered in our time of the Scpulcher of Alexander Duke of *Florence*, which, although it were made of white Marble both massie & heauie, yet notwithstanding, the fatnesse of ỹ bodie pierced & distilled through the said Sepulcher, piercing the bottome of thepillours thereof. In like maner the moisture of the bodie of Alphonsus Aualus, albeit the Phisitions had dried the same with salte and sande, and inwrapped his bodie in leade, yet the fatnesse thereof spotted and spoiled not onely the stones aboue the Tombe, but dropped through euery parte of the leade. And there is also a mountaine called Hecla in the Ile of *Islande*, whereof one George Agricola, a man amongest others of our time worthie of memorie, hath made mention, reporting the same to caste such flames, and making so great a

a noiſe, that it ſeemes to be made, the ſame caſting and darting greate ſtones & withall vomitteth Sulphur, ſmothering, as in a gulphe, all thoſe which approch to beholde the nature of that fire: whereby the common people of that cuntrie be brought in ſuch an errour, that they beleue that place to be ỹ priſon of the damned. Beſides alſo manie Hiſtoriãs write, that there appeared in that place viſions, which ſhewe themſelues viſible, and make their ſeruice to men: they appeare for the moſte part in the ſhape and figure of thoſe which by ſome violent aduenture haue bene either killed or drowned: and when thoſe which they know makes their returne to their houſes, they aunſwere them with maruellous complaint & wéepings, willing them to returne to the mounte Hecla, & ſo ſodainly paſſe & vaniſhe awaye. But for my part, I haue alwaies thought, that they be certaine diſciples of the diuell, which haue vowed them obedience in that place, to deceiue the people, being by nature of a Barbarous & groſſe capacitie: whereof, as we haue declared before ỹ the cauſe of theſe hideous and perpetuall flames is naturall, ſo it alſo commeth of the fertilitie of the grounde, together with the plentie of Sulphur wherewith the marchants loade ſo many ſhippes, carying them into ſtrange countreyes. And moreouer, the fatneſſe of the groũde of this *Iſlande*, as the Auncients and Hiſtorians at theſe dayes write, is ſuch (and eſpecially in the lowe countrey) that they are conſtrained to fede their cattel but a ſmal time, leaſte they ſhoulde ſurfeit of the ſwéetneſſe thereof, & ſo die, as is dayly proued. Neither let vs muſe or be to curious in ſearching the cauſe of theſe flames of the mountaines ſo farre from vs, for we haue the mounte *Veſuue* neare to *Naples*, whereof Martial, Strabo, and Xiphilnius in the life of Seuerus the Emperour haue verye often in their writing made mention to be in times paſtmoſt fertil, is now by the continual embracements of

the

the fire vtterlye ruinous and consumed, and in the time of Titus Cæsar, it caste forth such plentie of fire, that it burned two Cities, and the smoke thereof rose so thick and high, that it had welnigh darkened the Sunne, making the dayes like to the night, and all the fields thereabouts were so full of cinders, that they sæmed in heighte equall with the trées. Wherein Plinie (who raigned in the time of Vespasian the Emperour) desiring to knowe the cause of the continual burning of this mountaine, wente to sée it, and approching too neare the same, was at the sight thereof so astonished, that he was immediatly surprised with the flame, and his bodye thereby committed to ashes, as you maye beholde in the pourtraite before: & that which is yet fresh in memorie, in the yeare 1538. where it began againe to make so great an irruption, that it feared al the people bordering vpõ it. We can in like maner bring in amongst these wonderful mountayns, the mount Aetna, otherwise called the mount Gibell, in *Sicile*, whereof S. Augustine hath made so often mention in hys workes, and whiche Strabo witnesseth, as one that hath not feared to mounte to the very heighte to beholde and consider the maruellous effects therof, wherof Sueton affirmeth, that Caius Cesar, Caligula Emperor of the *Romains*, hauing beheld this great store of fire, that the mount vomited forth, was therewith so feared, that he fled by night to *Meßane*, and not withoute cause, for after the windes had gotten within the euents of this mountain, it darted forth mightie stones, and great flakes of burning fire, whiche consumed all things it encountred. Thucidide maketh mention of three notable embracementes of this mount Aetna, which was after the *Greekes* had gotten to *Sicile*. And Orose reciteth, that in the time that Marcus Aemilius and Lucius Oresteus were *Consules*, the same mount sodainely threwe out such a quantitie of flames of sulphure, that al the countrey

frey theraboutes was deſtroyed: by meanes wherof, the *Romains* remitted the ordinarie tribute whiche they receiued of thoſe of *Caſine* for the ſpace of ten yeares. And the men at thoſe dayes thought that the matter wherwith the fyre was nouriſhed, was quite conſumed, for that ỹ ſame ceaſſed for a time: but in the yeare. 1570. they very well proued the contrary: for as they were aſtoniſhed at the great maſſe of fyre, with the light darkened. Euen ſo that light of the ſulphure fell from the height of the ſayde mountain to the loweſt part therof, the which by a certaine coldeneſſe coulde not be ſo wel gouerned, but that running here and there, it burned not only fields, ſtones, forreſtes, but alſo two villages, and all that it encountred, and the fyre being at this time extinguiſhed, the grounde by that meanes brings forth muche good fruite, and withal is become fertile.

¶ Wonders of certaine horrible earthquakes, chancing in diuers prouinces, with a deceit of Sathan, who by his crafte and ſubtiltie made a Romaine Knighte to throw himſelfe headlong into a gulfe.

CHAP. xiij.

THe Hiſtories & yeares of *Romains, Greekes, Parthains, Medians, Perſians*, and others like, haue ſo often made mention of the ruinous chaunce of manie Cities and Prouinces, by

the trembling of the earth, that I could bring to memorie, very neare the number of fyue hundreth greatly renowmed, which perished and were destroyed by this kind of torment, as Epheseus, Magnesus, Sardos, Ceſaree, Philadelphius, Mirimneus, Apolonius, Nicomedius, Antiocheus and many others, in ſuche ſorte, that in one night in the tyme of Tibereus the Emperour vnder whome ỹ ſauiour of the worlde was crucified, twelue of the moſt proud Cities of *Aſia* were made ruinous in one night by the ſodaine trembling of the earth, as Plinius and Cornelius write. In like ſorte at what time Flaminius warred againſt Hanibal, and as their hoſtes were ready to ioine battaile ỹ one againſt the other, the earth begā ſo vehemently to euente & ſhake, that many of the ſtrongeſt partes of the Cities, and diuers of the higheſt mountaines were battred and made flatte with the earth: and yet (as ſayeth Titus Liuius) theſe two armies were ſo enraged the one againſt the other, that they forbare not to continue their furie, making no accompte of theſe wonders: whereof who liſteth to reade Dion Niceus and Xiphilinus, in the life of Anthonie the Emperour, ſhall finde ſo ſtrange earthquakes happening in *Helleſpont* and *Bithinie*, that it canot ſeme otherwayes, but ỹ thoſe prouinces ſhould be deuoured & ſwallowed vp. The Ile of the *Rhodes* ſo much renoumed by writings, hath bene very often decayed by earthquakes, in ſo much that the great Idol and Image of the Sun, which ſtone ſo greatly in *Rhodes*, made by Chares Lindius ſcholer of Liſippus, when he was twelue yeares of age, the which was in heyghte thrée ſcore and ſix cubits, was defaced and broken by trembling of the earth, the. lv. yeare after the ſetting vp thereof, which was once againe layde on the earth in the time of Plinie, to the great maruel of thoſe which went to ſée it, in ſuch ſorte that the bery thombe of that Image, ſurpaſſeth in bigneſſe ỹ greateſt Image which they could finde, and the riches of that Image was ſo maruellous,

that

that when the Soudan of *Egipte* inuaded *Rhodes*, he loaded with the fragmentes & reliques of Brasse of that Image which he founde battred, nine hundreth Camels, which he sente by lande into *Alexandria*. And moreouer Iosephus in his first booke of the warres of the Iewes, maketh mẽtion of an earthquake which chaunced in *Iudee*, by the violence whereof there was killed a thousand men, wherein as the Auncients vnder the gouerment of Eudoxius, willing to celebrate a second Councel at *Nice*, to vndoe the articles agreed vpon by ẏ generall councel, were sodainly stonished euen when their Byshops & Prelats were assembled, with the sodain mouing & shaking of the Citie of *Nice*, wherein many building sounke, and many thousands of men were deuoured and choked, who perceiuing that god was not cõtente with their enterprise, were forced to desiste from their purpose, and returne to their Prouinces, (as Fuctius writeth.) Also in the yeare. 1345. & the daye of the conuersion of S. Paul, was so horrible an earthquake in *Venise* (as Sabellique writeth) that by ẏ space of fyue dayes together, they sawe no other thing but houses & building decay, and besides that, all the women being with childe during that time, were deliuered before their times, & their frute lost. But to the ende we should not consume much time in cõmitting to memorie the hurtes receiued in ẏ olde time by those shakings of ẏ earth, we haue in our age proued ẏ like in ẏ yere of our Sauiour. 1538. the. xxvj. day of Januarie, where the Realme of *Portugal* was so shaked, by the thrusting together of ẏ earth, ẏ there fel at *Lisbone* (as the writers at this daye reporte) very neare a thousand or. xij. hundreth buildings, besides more than. 9. hundreth others which where halfe decaied, & that torment cõtinuing. viij. dayes, ẏ assaultes thereof renewed. v or. vj. times a day, by meanes whereof al ẏ pore inhabitãts were so frighted, ẏ they abãdoned their houses & lodged in ẏ fields. Tit⁹ Liuius in his viij. booke & .j. decade, Oroseus in his .ij. booke & .v. chap.

Iulius Obſequens, Polidorus Virgilius & many others, haue made mention of a ſtrange earthquake in *Rome*, which me ſeames worthie of memorie in this place for the noueltie of an acte ſo ſtrangelie happening. They write that in the time of Seruilius Hala, and Lutius Genutius being *Conſulles*, the Citie of *Rome* was beſieged with a ſodaine ſhaking of the earth, which being ceaſſed, lefte a certaine caue or depth in the midſt of a place of the Citie, which by no meanes coulde be cloſed or ſhutte vp with all the earth or other matter they coulde caſte into it beſides: there iſſued out thereof ſuch a ſtinke of diuers peſtilent and infectiue vapours, that the moſt part of the Citizens of the Citie were therewith infected: and after they had ſearched all the meanes they coulde to remedie their euill, they determined (as their laſte refuge) to demaunde councell therin of their diuines and ſothſaiers, who after they had done to them their accuſtomed ceremonies, they anſwered that it was not poſſible by any artificiall meanes to cloſe it vp, vnleſſe the moſte precious Jewell in all the Citie were caſte into it: wherefore, after that the Ladies and other *Romain* Citizens had liberallie caſte into it the moſte precious Jewels that they had in their cloſets, without profiting or appeaſing the furie of that gulphe, Marcus Curtius an excellent and valiante *Romain* Knight, armed at all pointes, and mounted vpon the beſt horſe in his ſtable, caſt himſelfe headlong into that depth, the which immediatly cloſed vp, and ſo ceaſſed to rage. So much is the deceit of the diuel in this world, that men thinking to do ſacrifice to their Gods, to deliuer their countrie from captiuitie, make their ſoules a willing ſacrifice to the diuel. Wherwith ending theſe earthquakes, it reſteth now to ſhew ẏ cauſes of their beginning. Ariſtotle, Plinie, and generally all thoſe who haue treated of the motion of the earth, attribute the cauſes of that euil fortune to the vapeurs and exhalations which be incloſed in ẏ intraulles of ẏ earth, by whoſe force

ſearching

searching to euente and to come forth, the earth is moued and stirred, which is of power in some places to dissunder strong walles and buyldyngs,and make them fall into the earth: and in some place it leaueth a hollowe hole or caue, like to that in *Rome*,whereof we made mention: sometimes these fires issue before any assault or warning giuen, where diuers tymes at the very same instant, may bée hearde an horrible sounde and murmure, like to the mutterings or clamors of men, accordyng to the quantitie of the matter which is shaken, or the forume of the caue by the which the vapour passeth, leauyng sometimes a caue which sheweth the thyng swallowed: and sometimes the earth is made so firme sodainly, that they can finde no token therof, and at other times deuoureth whole villages, swallowyng somtimes the most part of a countrey. And that which is to be noted, these earthquakes happen for the most part, rather in the Spring time, and in Autumne, than in any other season of the yeare.

¶ *Wonders of two bodies knitte togethers, like two graftes in the tronke of a tree, whereof S. Augustine in a boke of the Citie of God maketh mention.*

CHAP. xiiij.

SUche nede not to be astonnied at all of the figure of this monster, whiche haue read the eight Chapiter of S. Augustine, in his. xvj. boke written of the Citie of God, where a litle before his time was borne an infant in the east parties, which was double aboue, and single belowe, hauing two heades, two brestes, foure handes, and the rest of the bodie in the shape of one, that is to say, two thighes, two féete, one belly, and the rest from the nauell downe-

downewarde, had not but the figure of one mã (as he witnesseth in a place before) and lyuyng so, many wente to sée it for the renoume and fame thereof. And that wherof also I thought somwhat to speake, for that thys whose portraict is presented, is like vnto that whiche S. Augustine writeth of, sauing that that had the figure of a man, and thys the fourme of a woman, who was engendred vpon the confines of *Normandie*, and *Englande*, at what time Henry the thirde there reigned. Wherof, if you wyll well consider, you shall fynde the same to bée a straunge spectacle in Nature: for beholde, these two bodies were knit togither from the toppe of their heads to their nauell, like.ij.graftes in the trunke of a trée, hauing two heades, two mouthes, two noses, with their faces faire, well formed and made in euery point requisite in nature euen to the nauel, and from the nauel downwardes, it had but the figure and shape of one only, that is to say, two legs, two thighes, one nature, and one onely conduict whereby the excrements were discharged. And that whiche was more pitifull, is that they differed in all the actions of nature: for sometimes when the one wept, the other laughed, if the one talked, the other helde hir peace, as the one eate, the other dranke: Liuyng thus a long season, till one of them died, the other being constrained to traile the deade body after hir for certaine yeares after, where by the stinke and corruption of hir who was deade, in the ende she was infected, and died also. The Authours of this be Cuylerinus, Mattheus Palmerius, Vincentius in hys .xxvj. booke and xxviij. Chapiter. Hieronymus Cardan, an excellente *Millanois* Physition, searching greately the secretes of Nature, which at this day is liuing, affirmeth in his.xiiij. boke of his bokes of diuerse histories, that in the yeare. 1544. & in the moneth of January, the like monster was engẽdred in *Italie*, which he describes in pointes like vnto this, and the mother brought it forth in the ende of the, ix. moneth,

very

very well formed in all reſpects, and withall corpulente, notwithſtanding it died immediatly after the mother was brought to bedde, by meanes that the ſage women had vſed to much force and violẽce in taking the ſame from the body of the mother. And further he deſcribes afterwards a thing worthie to be noted: whiche is, that there was a ſurgion named Gabriel Cuneus, a man very expert in hys arte, who heretofore had ben his diſciple, made an Anatomie of this monſtrous maide, committing hir into pieces: and after he had opened the interiour partes, he found a double wombe, all the inteſtines double, ſauing that which they cal rectũ, beſides he found two liuers, and ſo almoſt all the other partes, reſeruing the heart, which was ſingle: the which moueth vs to thinke (ſayth Cardan) that Nature wold haue created two, ſauing that by ſome defecte ſhe imperfected the whole.

¶ *A Hiſtorie of a Monſter, wherof S. Hierome maketh mention, who appeared to S. Anthonie in the deſerte.*

CHAP. XV.

Saint

SAint Hierom, Licostenes, and Isidorus make mention of a monster, who vpon a sodaine appeared to S. Anthonie, whilest he did penance in the desert, hauing (as it is written) the forme of a man, his nose hideous & hawked, two hornes on his head, and his fate like to a goate, according to his figure appearing in this portraict, wherof that holy man being affrayd to behold so wonderful a creature in the desert, he coniured him in the name of God to

tell him what he was, who anſwered him, I am a mortall man as thou art, appointed to dwell in this wilderneſſe, which the cõmon people (deceiued) are perſuaded to be one of theſe hurtfull Satyres, wandring by the deſertes, or elſe ſome enchaunting deuill: wherof alſo the holy man S. Auguſtine in his firſt boke and thirde queſtion of Geneſis maketh mention, in that he reporteth ſo diuerſly of certain diuels (hurtful ſpecially to women) that it is neither eaſy nor ſeming to pronounce a reſolution, albeit in the. xv. chapiter and. xv. boke of the citie of God, he ſpeaketh more frankly, affirming by the authoritie of ſcripture, that angels haue appered to certaine men with mortal ſhape, and haue not only bene ſeene of them, but ſuffred them ſelues to be touched by ſuch as they haue appeared vnto. Beſides there be many of opinion now a days by report of others, and thouſandes who haue proued it true by experience in themſelues, that there be certain impes and gliding ſpirites in the woods and ſauage places, which the cõmon ſorte call *Nimphes*, who deſire the companie of women, & haue had to do with them, deliting chiefly in ſuch vncleane and filthy exerciſe: which albeit is ſufficiently and abſolutely approued by ſo many, that it is not almoſt to be denied, yet for my part I dare not affirme, and much leſſe aſſure, that the ſpirites that haue their bodies of the ayre, & participate with that element, can either deſyre or performe effects of ſuch vnclean pleſure: wherein notwithſtandyng, who ſeeketh to be more largely reſolued, let him reade Guilielmus Pariſienſis, in ỹ third part of his treatiſe de ſuccubis and Incubis, who albeit he hath gathered the opiniõ of moſt of the *Theologians*, yet Lodouicus Viues in the. xviij. chapter of his fifte boke de ciuitate Dei, deſpiſing ſuche vanitie, maketh them of the Ile of *Cypres*, a mockyng ſtocke, bicauſe they gloriſie their originall, as mouyng firſt from the Dyuels ſuccubi and incubi, wherof you haue hearde a large deſcription before.

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¶ A wonderfull discourse of precious stones, their nature and propretie, which reſoneth of their procreation, and other ſtraunge things, breedyng in the bowels of the earth.

CHAP. xvj.

AMongeſt all and euery cauſe of wonder in Nature, there is none that moze moueth maruel in men, noz halfe ſo meritozious of philoſophicall contemplation, than the excellente

propretie of precious ſtones, who being once drawne out of the intrailes and wombe of theyr mother and nurſe the earth, do ſo amaze our ſighte and rauiſhe oure ſenſes, that they ſæme to contain ſome charme or newe myſterie ſent by nature to dazell our eyes. Ludouicus Vartomanus a *Romain* writeth, that he hath ſæne the king of *Pege* a famous citie in *India*, haue Carbuncles, which the *Grecians* call Pyropi, ſo great & ſhining, that who behelde them in any darke or ſhaded place, ſæmed to haue his body diſtempered, and almoſt tranſformed by imagination: ſuche was the lighte and piercing glimmers of theſe ſtones, ſæming of no leſſe force to penetrate than if they had bene aſſiſted with the moſte hoate and vehement reflection of the Sunne. The moſte part of the *Greeke* and *Latine* philoſophers, as Theophraſtes, Mutianus, Plinie, Ruffus, wyth other of no leſſe credite than they, haue ſo preciſely ſearched the propretie and procreation of ſtones, that they affirmed, that they doe not onely engender, but alſo do ſuffer diſeaſes, olde Age, and Death. And touching the procreation, they are of diuerſe opinions. For ſome ſay, they engender betwæne rockes, when the ſappe or iuyce of other ſtones diſtilles within the creuices or hollow places of the ſame, euen as the childe taketh his begynnyng of hys mother: ſome affirme, that they conceiue of the ſap & mary of precious mettals, like as oftētimes is found the reaſon in diuerſe mynes of gold & ſyluer: ſome agayn, who take vpon them to ſifte more narrowly the ſecretes of Nature, are of opinion, that they come and grow in the earth, as knots in wood, warkernels in men, or ſæde in herbes: whervnto as there may be credit giuen according to reaſon that moueth it, ſo there be other Philoſophers, eyther more ignorant of the truthe, or more preciſe than ſtandeth eyther with learning or naturall perſuaſion, who doubt not to aſſure abſolutely, that they haue ſenſe & motiō, wherof they proue the firſt by the Adamant, which ſmelles vpon, & drawe-

The Adamant ſmelleth and feeleth.

weth

weth it to him, whose vertue shal folow at full hereafter. And for the second, they make good their opinion by a common experience in a litle stone not rare in *Fraunce & Italye* called by them Astroites, which being put within either vineger or wine, moueth of himselfe, with croked pace not vnlike to an Vre or Towe rœling here and there: and yet I thinke these seueral opinions, intẽde rather to aduaunce the estimation and propertie of stones, than to persuade a credit that they haue either motion or fœling, albeit touching this stone called Astroites, it is most certaine that it stirres being put in wyne: whereof notwithstãding mine eyes haue bene often witnesses, yet is it not sufficient to assure, albeit it is not altogether voyde of cause & reason in nature to proue his mouing, seeing it is not cleare nor shining, but couered with spots or staines like ashes presẽting a duskish hue or cõplexion, ỹ same being made of an humour very subtil, which may be conuerted into vapour by force of the wine, which vapour searching wayes to go out and can finde no issue, thrustes (as it were and giueth motion to the stone whiche is light,) like as the true signe and argumẽt of the subtill vapour is proued chiefly in that ỹ stone is ful of litle knobbes which persuades it to be corrupte or rotten, and to haue both hoales and conduites. Here as it may be that some haue a precise opinion of my diligence in searching so narrowly the cause of mouing in this stone, (which notwithstãding), as I accõpte such Philosophie neither vnnecessarie, nor vnprofitable, seeing it giueth cause of wonder to suche as see it stirre alone, without vnderstanding the reason. So, were it not that tediousnesse woulde take awaye the delight of the readers, and peraduenture include some discredite touching the thing it selfe, I could preferre matters of more wonder in stones, and such as haue passed by prowfe and familiar experience. Hector Boetius makes mention of a spunging stone in *Scotlande*, whiche being dipped in the Sea, altereth the

taſte therof, and makes it pleaſant. Other hiſtoriãs bring in a kinde of ſtone which is piercing and somewhat pale, which they call Nicolaus, the same making him that weareth, it sad and melancholike, and so wrestes the spirites and inwarde partes that it stirres vp wonderfull passions in the minde: they haue lefte also remembraunce of a wonderfull vertue in the Jewell hanging about the necke of Hermion, which makes as many perish as weare it: it is moſt certaine that in *Archadie* a cuntrie in *Scotland*, there is a kinde of ſtone, which being laide any small time vpon ſtrawe or other like drye ſubſtance, it kindles and growes to flame without the aſſiſtance of fire: all which bicauſe thy ſeeme wonders exceading our reaſon, & things rather myſticall than agreeing with our capacitie, I will nowe ſtay to cõmitte them any more to the iudgement or contemplation of the reader, and enter into the ſearche and diſcourſe of the being and propertie of thoſe that be both familiar with our ſelues & cõmon in our vſe. Amongeſt the moſt riche & precious treaſures which the earth bred in hir intrailles, or caſte vp for the vſe of man, the Diamont deſerues moſte eſtimation, who beſides his violent cleareneſſe which of it ſelfe hath power to dimme our eyes as if it were the ſodaine flaſhe of a thunder, is of a hardneſſe ſo infringible, that it reſiſtes not only the hammer or ſtroke of other mettall, but it is alſo inuincible againſte fire or flame. Plinie in his laſt booke of his naturall hiſtories writes, that in his time, the Diamõt was not founde but in the Courtes of Princes, and that very rarely: but nowe nature, which ſince his age is become more bountifull, doth yelde vs ſuch plentie of it, that there is not ſo meane a marchaunt mans wife at this day, whoſe fingers are not decked with that Jewell. Ezechiel and Zacharie, two of the moſte famous Prophetes in the Churche of GOD, haue gyuen greate honour to this ſtone, and not without cauſe, for beſides his common propeities to withſtande venom, poyſon, charmes, dreames, enchaun-

enchauntementes, and visions of the night, yet hath he a mosse wonderfull vertue to resiste fire, according to the opinion of some Philosophers, whose experience warrantes it to be of force to endure amyds the mosse hotte burning coles that be, for nine dayes continuallye, without diminushing any parte of it: such is the excellencie of this stone that waye, albeit in this place it cannot seeme impertinent to my intent of true descriptions of stones, to impart to the readers, wherein both the Auncíēt and late writers haue erred touching the reseruation of the properties of this stone. Plinie, with mosse that were afore hym, and Francisce Ruell professour of Phisike, with Morbodeus a latter Poete, (writers not long since) haue greatly abused the simplicitie of a number of people, in persuading, that the Adamant hath no power ouer the yron, neither to smell nor drawe it, if the Diamont be in place, seeing the contrarie is proued by common and daily experience, euen so they haue erred no lesse in that they assure the Diamont not to be banished either by fire, yron or other meane, excepte onely by the bloud of a hee goate, [for] it is mosse certaine that the hammer is of force to bruse and bring hym in pieces, being striken with a strong hande. I will not denie but that it excēdes all other stones in hardnesse, and that it deuides and confoundes all other precious stones by his soliditie, neither is he with ease to be polished or framed with other thing thā with his owne lime, pouder or dusse, with this further argumēt of his subtiltie & hardnesse, which ẏ Auncients did practise with greate maruel, that ẏ point of a dart, dagger or other instrument cutting, being dipped in the pouder or forge of Diamont, doth penetrat or pierce any armour, for ẏ yron & steele being chafed or stirred with the blow, wᵭ the vehement hardnesse of the forge, makes it of power to pierce easely whatsoeuer resistes it. Nature hath yet gyuen to the Diamōt another secret & singular propertie, no

lesse

leſſe maruelous than the other, which is, that being chafed it drawes a ruſhe or light ſtrawe, as the Ieat doth, but not with ſuch vehemencie. Many other ſtrange condiciõs in a diamont could I preferre, and the ſame approued both by forein and familiar writers: but becauſe they bring with them a ſuſpicion of lightneſſe or diſcredit, I will reſerue them for an other vſe & time, and note vnto you in this laſt diſcourſe of the diamont, how nature in counterpaiſe of the ſundry graces and good gyftes beſtowed vpon it, hath infected it with one ſpeciall and mortall vice, for that it is moſt venemouſe, and of ſuche fatall operation, that it ſtoppes breath aſſone as it is dronke in pouder, which ſome affirme to procéde of his extreme coldneſſe, and other holde it to moue by a violent gnawing in the bowels. The greateſt diamõt that euer was ſéne, excédes not in greatneſſe an Almonde, which as I haue hearde, remaines amongeſt the Iewels of Solyman, late Emperour of the *Turkes*. Moſt writers haue gyuen the ſecond place of honour for ſtones to ỹ Emeraud, bycauſe that by his liuelye verdure he doth not onely ſolace the eye more than any other ſtone, but alſo for delite and flouriſhing viewe, it ſo ſurmountes both forreſts, trées, and hearbes, that nature ſéemes to contende with the earth, to whome the price of grénneſſe is due, either to the Emeraud or ỹ plantes. Touching the exellencie of this ſtone, they write that it abhorres all vncleane and filthie liuers, and is a ſpecial friend to chaſtitie: the which they make good by an example & experience in the Kyng of *Hungarie*, who lying with his wife, and hauing an Emeraud on his finger, maruelled to ſée it breake and conuert to many péces, which might alſo happen aſwell by chaunce, as come of any vertue in the ſtone, ſéeing that (of all other ſtones) it is moſte fraile & tender. The moſt true and credible properties attributed to this ſtone by moſt learned men be theſe. Firſt Ariſtotle giues councel to hang it at the heade of him that hath

The nature of the Emeraud.

The Emeraud enimie to vncleaneſſe.

the falling sickneſſe. Rabie perſuades that if a man drinke ix. graines of it, it drieth vp euil humors. Sana Verola affirmeth that if it be layed to the thighe of a womã fœling the paine of childe bearing, it procures deliuerie. Raſis & Dioſcorides will ſuch as be infected with leprosye to drinke the pouder of an Emeraud, wherunto as are diuerſe other ſingularities, ſo becauſe they be not grounded vpon good ſubſtance, let them perſuade credit, according to the wiſedome of ſuch as can iudge of them: for my parte in ſuche cauſes of difference and doubt, I had rather be carefull than curious: but for a familiar example of the eſtimatiõ and valewe of the Emeraud, I maye boldely commende and bring in the honour of King Edward, who hauing receiued a booke from Eraſmus, preſented him with an Emeraud, valued after his death at three thouſande crownes, whereof that famous clerke made ſo deare accompte, that he had it on his finger euen at the inſtant of his death. Suetonius writes that Nero was wont to diſcerne the eyes and lokes of ruffians and daſhebucklers within an Emeraud. Good Emeraudes do proue them ſelues by the touch ſtone called Lidia, which if they be naturall and true, they leaue a marke like the touche of braſſe. Saint Iohn in his Apocalipſe hath giuen great honour to this ſtone. That which the Auncients called a Carbuncle, is no other thing than that which we commonly call a Rubie, which takes his name by the ſimilitude he hath in lighte with the burning coale: the ſame being committed to the flames doth not onely reſiſte their force, but excædes them in clearenesſe: touching his giftes and properties, the Philoſophers moſte commonly commende it of a vertue to chaſe awaye melancholye, defende dreames and illuſions of the night, and to ſerue for a counterpoiſon againſte all corrupte aire. Ther be of them diuerſe kindes, as the Grenat, and ſuch other, whereof I wil ſpeake particularlye hereafter. The Saphire gyues no place at all to the Ru-

bie, ſaing that as the one repreſentes vnto vs fire when he is in his moſte vehement and penetrant heate: ſo in the other we diſcerne a lykeneſſe of the azured Skye being moſte calme and cleare. Beſides, there was no ſtone of more price amongeſt the Auncientes for the vſe of Phiſike thã the true Saphire. For Auicenne witneſſeth that it is of a vertue ſo binding, by reaſon of his coldneſſe, that it ſtaunches preſentlye bleding at the noſe. Galene and Dioſcorides aſſure it to reſtraine webbes, puſhes or boyles, and other things ỹ elſe woulde offende the eyes. The Phiſitions of late time haue put it with greate effect vnder the tongues of ſuche as haue ſuffred hotte and burnyng feuers, finding that the greate colde in the ſtone hath mortifyed the heate of the diſeaſe. It ſerues as a countre poyſon againſt all venoms, and defendes all infections of ayre from ſuche as weare it in peſtilent tymes, as Iſodorus and Rufus write: ſome ſaye they haue reade in Dioſcorides, that the Saphyre encloſed in a bore with a ſpider, killes hir ſodainelye, ſuch is his power ouer hir poyſon. The Amatiſt in Ariſtotles time (as it is writen) was not commended, for any thyng, ſauing that it reſiſted dronkenneſſe. The *Hiacintha*, withſtandes thunders, as is alreadye ſhewed in the Hiſtorie of thunders, for a more prouſe whereof, Serapius affirmeth that no man hath bene euer offended with thunder which caried the Hiacinthe aboute hym. The Turquiſe (accordyng to the moſte Philoſophers) is of no ſingular propertie, but to chaſe awaye thoughtes and troubles of the braine. The beſte of them come from a towne in *Perſia*, called Balaſcha, where there is greate ſtore. For the Agat, this is the moſte wonder and vertue that I finde in it, that the *Arabians* vſed to trye the maydenheade of theyr wyues afore they maried them, by gyuing them of the pouder of the Agat in wyne, whiche accordyng to theyr

lightneſſe

lightenesse I passe ouer for this tyme, like as also I forbeare to enterlarde my treatise with descriptions of pearles, the stones of Aquilin, Alectre with manye other, bycause God willing, many yeares shall not passe afore I set before your eyes an vniuersall description of all the precious stones whereof the *Arabians*, *Egiptians*, *Hebrewes*, *Greekes* and *Latins* haue leste memorie in their writings, together with the secretes in makyng artificiall stones, whiche I doubte not will be of profit to the common wealth, seeing that by that meanes shall be cut of euery meane and waye to the fine *Italiens* and others, whose studie tendes not but to corrupte, counterfaicte and abuse that which is sent vnto vs by Nature, both perfect, sincere and withoute spotte. Besides the peculiar pleasure redounding to noble men and Gentlemen, who in theyr priuate houses maye discerne the deuises in artificiall stones, and practise the lyke if they liste, and that at small charges by the ayde of my endeuour onely, whiche according to my talent, I will frankely impart amongest them: wherewith leauing to treate further of the vertues in stones, till their time agree to bring them to lyght, it is nowe necessarie to distribute (in maner of a counterpoyson) their seuerall faultes and vices, wyth meanes to discerne the true from the false. The moste common faultes whiche are founde in stones, consiste for the moste parte, in fumes shadowes or cloudes, whiche doe so darken them, that in some parte they do diminishe their beautie & clearenesse: some againe be thick, fourmed with a sharpe pointe, enterlarded with certaine vaines & stroakes, which do some way take away the estimation of their value. You may discerne the true & perfect from the false & corrupte, by the iudgemēt of the eye, lime, substāce & touch: by the view, bycause the clerenesse of ỹ true stone is more shining, cōstāt, & of greater contentmēt to the eye,

and not ſo dym or dull by the light of the candle, as that which is formed of artificial matter, the ſame in dæd being the beſte meane to trye a perfect ſtone. They are alſo knowen by their lyme, being of force to reſiſte the liuelye temper, ſo that, that hardneſſe cannot be counterfeited by any artificiall imitation. The thirde indgement of ſtones is by their ſubſtance & touche, bicauſe they be more lighte and cold than thoſe that be imperfect: which is a direct experience amongeſt the *Indians*, who being the moſt excellent Lapidaries of the worlde, do proue them by the touch of the tong, buying ſuch for the beſt as they finde moſte cold. There be alſo certaine precious ſtones founde in the bellies of beaſtes, which Georgius Agricola witneſſeth by a ſtone called Alectorius, founde in the intralles of olde capons, whereof alſo Plinie makes mention, ſpeaking of the conqueſte of Milo Crotoniatos. In an other cuntrie of the *Indians* is founde a ſtone in the heades of olde and greate toades, which they call Borax or Stelon, which Braſauolus approueth, is moſt commonly founde in the head of a hee toade, and yet is of opinion that it is rather a boane than a ſtone, which ſome affirme to be of power to repulſe poyſons, and that it is a moſte ſoueraigne medecine for the ſtone. There is a certaine ſtone founde within the gall of an oxe, and the ſame in ordinarie practiſe of phiſike at this daye in *Turkie*: ſome ſuch be founde in *Fraunce*, but not ſo cõmon. There is a late writer of phiſike who affirmeth that not long ſince there was a ſtone founde in the bladder of a mans gall, infected with leproſie: which I maye boldly affirme with the like, for that I ſaw in *Paris*, an Anotomie of a mans bodie, dead vppon the diſeaſe of the ſtone, which had in his bladder a ſtone as bigge as a pigeons egge. There be ſtones ingendred in the heades of fiſhes, as Ariſtotle writes of the Maigre and many other, which I reſerue (as I ſaid afore) to deſcribe more plentifull hereafter, treating laſtlye and for ende of our

diſputa-

disputation, of stones of the vertue of the Adamant, which hath so amazed many of oure late Philosophers, that they doubt not to beleue, that it hath both vital motion and fæling. The ancients for want of knowledge of the true propertie and condition of this stone, haue bene so troubled in their nauigation, that they haue not bene able to discouer either countrey or companie on the sea, whether it were in peace or warre, but by iudgemēt of the Sun or starres: but now that God hath more plentifully set abroache the vessell of his grace by the benefite of the Adamant, nauigation is both so easy and so plaine, that a man of meane courage or skill may be bolde to proue the perill of the sea, and hazarde him self and gōdes in a little pinnysse against all assaultes and daungers of stormes, whiche the Elders durst not doe, because their nædle and quadrante was not tipped or wrought with the Adamant stone: in whome also are found two vertues of a contrary disposition, for one of the endes maketh the nædle beholde alwayes the north, and the other the south. He that firste founde oute the vse of this stone was named Flauius, but the first that wrote of his vertue was Albertus Magnus. Aristotle knewe well that it was of a nature attractiue, and coulde drawe yron vnto it, but yet he was ignoraunt to vse it in the Arte of Nauigation: for if he had vnderstode so farre of it, he had preuented a numbre of miserable shipwracks and daungers of sea, which ouerwhelmed his countreymē, for want of direction by vertue of this stone. Neither was it without cause that Plinie (giuing singular estimation to this stone) did forme his cruell complaints against nature in that she was not onely contente to gyue a voyce vnto rocks to send or returne certain cries and calles in maner of an Eccho, but also to giue fælyng, motion, and hands to stones, as to the Adamant, wherwith he smelleth and holdeth yron, and sæmeth to be iealous when any offereth to take it from him: he not only allureth yron, and holdeth it

when he hath it, but alſo is contented to imparte and tranſferre hys vertue to any thyng that toucheth it, which hath not bene onely an experience among the prophane, but Saint Auguſtine hym ſelfe confeſſeth to haue ſæne the Adamant drawe vnto it a ryng of yron, whiche being rubbed or touched with the Adamant, drew another ring, and ſo the thirde drew the fourth, and ſo conſequently, in ſuche number, as he made a large coller of rings in the forme of a chaine, by the only ayde and touche of thys ſtone, ſuch is his propretie and ſuch his wonderful vertue, whiche alſo hath bene verified by many familiar experiences, and chiefly by a late triall, whiche I ſawe in *Fraunce* in this ſorte: There was a knife layd vpon a ſquare thick table, and vnderneath the bourde was helde in a mans hande, a piece of an excellent good Adamant, whoſe vertue piercing thorough the table that was betwene it and the mettall, made the knife moue & turne alone, to the great wonder of the aſſiſtantes. Theſe proprieties of the Adamant be common, therefore we will ſyft out of it a more ſecrete wonder, whyche wyth the profite may alſo bring pleaſure to the Reader. There is nowe a dayes a kinde of Adamant which draweth vnto it fleſhe, and the ſame ſo ſtrongly, that it hath power to knit and tie together two mouthes of contrary perſons, and drawe the hearte of a man out of hys body without offendyng any parte of hym, wyth thys further proprietie, that yf the poynte of a nædle be touched or tempered wyth it, it pierceth thorowe all the partes of the bodye, wythoute doyng any harme, whyche woulde not ſæme credible, were it not that Experience dyd warraunt it wyth greate wonder. Hieronymus Cardanus writeth, that a Phyſition of *Tours* called Laurentius Craſcus, had of this ſtone promiſed by the meane of the ſame to penetrate any fleſhe wythoute griefe or ſorrowe: whiche Cardanus did eyther doubte or lightly beléeue tyll the experience aſſured the effect, for he

rubbed

rubbed a nædle with this Adamant, & then put it thorough his arme, where he let it remaine without any sorow many days after, but that which maketh this experience and vertue of the Adamant more famous, is, that he respected neither veins nor sinews, but thrust in his nædles or yrõs indifferently without sparyng any place. This Adamant which he had, exceæded not the bignesse of a beane, and was of colour like yron, distinct of veynes, and peysing aboute the weight of .xij. graines of corne. By this Admant many people were deceyued, like as also it was the occasion to entertain an errour amongst many persons, which myne author confesseth to haue seene by experience about. xb. or xbj. yeres past, being in the vniuersitie of *Poyctiers*, whether came in great pomp a stranger, naming him self to be a *Greeke* borne, who in the presence of the people, gaue him self many and great blowes with a dagger, both vpon his thighes, armes, & almost euery part of his body, which being rubbed with a certain oyle, which he called the oyle of *Balsamyn*, it did so refresh & consolidate his hurts, as if the yron had neuer touched thẽ. Ther is also at this day in *Italy* one Alexander of *Verona*, who practised the like artificial experience with his seruãts, who pinched them in the presence of the people, with pinsers, tongs, daggers, and other tormenting instruments, and that with such horrour, that it greued the eyes of the assistants, and then rubbing theyr woundes with a certaine oyle, he made them hole agayne presently, which so abused the simplicitie of the assistants, that they bought of his oyle, which he assured to be as profitable to all kinde of diseases what soeuer, whiche was suche a gaine to him, that there scaped no daye wherein he gat not tenne or twelue crownes aboue his hire for the cure of those that were sicke. The mysterie whereof, dyd driue Cardanus into such a wonder, that he was very curious to searche the cause: and falling for that matter into an intricate *Labyrinth* of Philosophie, he coulde not fynde

nor giue

noꝛ giue any other reaſon of it, than that the people were enchaunted: touching the oyle whiche he ſolde, and wherwith he fained to heale his ſeruant being hurt, he confeſſed it was a fiction and a thing nothing woꝛth, foꝛ that thoſe that bought it of him, coulde do no cure on themſelues, oꝛ any other. And now to dꝛawe to ende and reſolution of al theſe things, it is moſte like, that this *Greeke* and Alexander of *Uerona*, and all the reſt that haue bene ſæne to cutte and teare their fleſh in peces in ſundꝛy parts of the woꝛld, dyd not heale them by, eyther theyꝛ oyles oꝛ balmes (as they fayne) but it is moꝛe likely they rubbe their daggers, pinſers, and inſtrumentes wherewith they hurte them wyth this ſeconde kynde of Adamant, the ſame hauyng a certayne ſecrete and hydden vertue to conſolidate that part that is hurt, and to reſiſt all ſoꝛow and griefe in the wounde: wherein foꝛ a moꝛe credite I commende you to the authoꝛitie of Plaudanus in his ſeconde Booke De Secretis orbis, & rerum miraculis.

¶ Wonders of certaine Princeſſes, being committed to the flames vniuſtly accuſed, who were deliuered by vertue of their innocencie.

CHAP. xvij.

IT is no newe thyng, neither chaũceth it often, that the innocent creatures coulde not be endomaged by the flames of fire, as it is verified in many noble persons found and spoken of in the holy Scriptures. But it is a straunge thing at these days, wherin sinne so aboundeth, and we seldome sée suche miracles, that such lyke shoulde happen amongst vs. For as Polydorus Vergilius witnesseth in the eyght boke of his histories of *England*

and as others wryte before his time, makyng mention of one Goodwyn prince of *Englande*, who accuſed vniuſtly of many vices, Emma mother to Edward the ſeconde, King of *England*, and wrought therin ſo much by his falſe ſuggeſtions & accuſations, that the kyng hir ſon deſpoiled hir not only of all hir goodes, but in proceſſe of time, as one ſynne draweth another, he ſo continuyng his wicked enterprize, would not be ſatiſfied with hir goodes, but ſought to deueſt hir of hir honor, accuſing hir a freſhe that ſhe had cõmitted adulterie with the biſhop of *Wincheſter*: whereof king Edward ſtorming out of meaſure to heare hir accuſed of ſuch execrable vices, who had giuen him ſuck within hir intrailes, reſolued to put hir to death, and in the meane tyme whileſt all the court was moleſted with the inquiſition of this offence, he cõmitted hir and the biſhop into ſeuerall priſons, where ſhe being grieued, demaunded one day amongſt others, to talke with the kyng hir ſonne, in whoſe preſence ſhe caſt hir ſelfe headlong into the burnyng flames, crying with a loude voyce, ỹ thoſe hote burning flames myght conſume hir body, if ſhe were culpable of the faults wherof ſhe was wrongfully accuſed: and hauyng ended this talke, ſhe iſſued oute of the fyre in good ſafetie, without diminiſhing any part of hir body. Wherat ỹ king was much aſtoniſhed. Crantius in his chronicles of *Almayn* and many others whiche haue written of their Hiſtories, report the like of lame Henry the .iv. Emperor of the *Romains*, a mã very religious, who maried with the daughter of Sigeroy, *Palatin* of *Rheyn*, called Gunegonde, a woman chaſt, and of good life, if euer there were any, with whõ the emperour lyued in maruellous continencie and chaſtitie, louing hir onely. Albeit, a certain Gentlewoman of hys houſe, perſuaded by ſome wicked ſpirite, repinyng to ſee their cõtinẽcies, determyned to ſow ſome ielouſy betwixt them: who findyng the Emperoure at conuenient leyſure, tolde hym that ſhe dyd beholde the Empreſſe vſing the company of a knyght in vnhoneſt manner. Whereof

the

the Quéne being aduertised, commaunded there shoulde be made ready secretely, vi greate Culters of yron, and to bring them into the presence of the Emperour, who ignorant of the occasion, was sodainely amazed to sée hys wyfe marche so hardly barefoted, and without any feare at all, and stande vpon those burning yrons: Whome she beholdyng attentiuely, sayde vnto hym: Behold Emperour, as I am not hurt with this fire, euen so am I clere from all immundicitie. Whereof the Emperor was astonished, and began to thinke of the vaine superstition, the whiche he had beléeued, prostrating hym selfe sodainly vpon the earth, and required pardon at Gods handes for his rashe iudgement in the same. Wherin as these innocent doings proued by those flames séeme straunge, so doe the liues of these two persons, wherof the Historians wryte, séeme to me no lesse wonderfull, for that they liued togethers like maydes, without knowyng one the other, duryng al theyr lyues, in such sort, that the Emperor féeling death to approch, caused hir parents to be sent for, & sayd to them: Like as ẏ first day ye gaue me your daughter in mariage she was a maid, euẽ so I render hir vnto you again a maide, with cõmaundement to vse hir in faithfull & trusty maner. The Emperor with his maidẽlike wife were buried in the cathedral church of *Bambergh*, which heretofore was subiect to the archbishop of *Maiencey*. Preferring further as of good right into ẏ nũber of. y. vertuous princesses, ẏ history recited by Eusebius Cesariẽsis, in his ecclesiasticall history of Policarpus, which during the great butchery and persecution of the christians which they made vnder ẏ emperor Verus, wer brought to ẏ fire to be burned quick: and after they had lifted their eyes to heauen, and made their prayers to god, they wer cast hedlong into a great hot burning fire: albeit in the place where ẏ flame ought to haue cõsumed thẽ, & brought thẽ to cinders, it began (with great maruel) to reuolt: flying far off frõ the bodies of ẏ martirs

Volateranus writeth a lyke example in his geography

in maner like the ſayle of a ſhippe, whiche is tolled and caried by the windes in the middeſt of the ſea, which appeared as euidently as the golde or ſiluer which they melte in the fornace. And when theſe wicked monſters ſawe that their bodies conſumed not, they commaunded the tormentor or hangman to thruſt them thorough wyth a ſworde, when beholde (ſayth he) there iſſued out of their bodies ſuche quantitie of blode, in ſuche greate abundance, that the fire was cleane extincte, giuing to the lokers on, ſuche a grieuous remorſe of conſcience, that they fledde altogethers: wherof you may reade more at large in the fourth booke of the Hiſtorie Eccleſiaſticall of Euſebius, and the .xlj. chapter.

A wonderfull prouidence of God.

¶ *A wonderfull hiſtorie of ſundry ſtraunge Fiſhes, monſters, Mermaydes, and other huge creatures, founde and bredde in the ſea.*

CHAP. xviij.

Amongſt

AMongest most of those things which merit Philosophicall contemplation, touching the vniuersall subiect of creatures without reason, I thinke such are moste wonderful, whose nature is furthest from our vnderstanding and iudgemēt, as especially huge fishes and other monsters of the water, who being shrined in the bottome and bellye of the Sea, and buried in the depth of diuerse lakes, do excede moste commonly the opinion and

iudgemeat of ſuche as be moſt curious to ſearche and ſifte their maners and conditions, the ſame being ſo rare and ſtrange, and ſpecially in the exerciſe of their naturall actions, that I thinke they be of force to moue equall delite & deſire to many men to participate for a time with their ſocietie in the Element where they dwell, to the ende they mighte come to a more free and perfect knowledge of their vertues, whiche was plentifully approued by the Emperour Antonine, who hauing receiued a certaine worke of Opian, treating of the order of fiſhing and diſpoſition of fyſhe, gaue hym as manie Crownes as there were verſes in his bookes. Conradus Celtis and after hym, Geſnerus ſhewing the deſire and affection that the Aunciente Emperours had to bee priuie to the propertie, age, maners, and condicion of fiſhes, write, that in the yeare. 1497. was taken in a pole neare to *Halyprum* the Imperiall Citie of *Sweura*, a Brochet, whiche had a hope or ring of leather tyed to his eares, wherein was written in Carracters of *Greeke* this whiche foloweth. I am the firſte fyſhe that was put into this Riuer, by the handes of Federike, ſeconde Emperour of the Worlde, the fifte of October, a thouſande two hundred and thirty, which proued by the witneſſe of thoſe letters, that the ſaide Brochet had lyued in that water 297. yeares. Wherein alſo it ſæmes that this good Emperour Federik obſerued in fiſhes, that which Alexander vſed in Hartes or dære, who (according to Plinie) woulde cauſe very often chaines of golde with inſcriptions to be tied about theyr neckes, & then gaue them the libertie of the wilde foreſtes the ſame being founde a hundred or two hundred yeares after, kæping the ſame coller & letters about their neckes. The *Romains* for the eſtimation they had of fiſhes & pleaſure to behold them, would ſometime caſte cõdemned men all quicke into their riuers & Lakes, to the ende that thoſe litle creatures might be the executioners of their offẽces,

others for delite sake would make thē so tame, that at the sounde of a whistle they would leaue the water, and come and take meate at their handes vpon the bankes of theyr riuers, hauing them in suche delite, that Lucius Crassius *Censor*, lamented no lesse the death of one of his litle fishes dying out of his pondes, than if it had bene for one of his daughters. It is not vnknowen also that the *Romain* Emperours helde fyshes in suche honour and affection, that in their mosse Royall and pompous banquets, they made more daintie & deare accompte of fishe, than of any kinde of foule or other flesshe, reseruing suche reuerend observation to some of them, and specially the Sturgeon, that (as some saye) he that broughte it to the borde vsed to do it bareheaded, sauing a Cornet or garland of flowers, and for a more honour of the thing, the Trumpettes and drūmes ceassed not to sounde & blow, so long as that dishe stode on the table. At this day in *Grece & Turkie*, ẏ people for ẏ most part be more desirous of fish than of flesh, which was also the custome of ẏ Auncientes, wherupon both the *Greeke & Latin* Phisitions do most cōmōly in all their treatises preferre the nouritures & soueraine goodnesse of fishe afore flesh, & haue giuen also the inferiour place of estimation to flesh. Like as at this time also the *Egiptians* do abstaine all their lyfe from eating of fish, obseruing the order of our Mōkes in their abstinēce from eating of flesh, which shall suffice for this tyme for the dignitie & commendacion of fishes, folowing in order to describe how ẏ Seas bring forth their wōders with more maruel thā ẏ lande, wherof I will lay afore you in this place only the principal, & such as haue moued cause of astonishmēt in ẏ most precise Philosophers of ẏ world. Amōgest the most wōders of ẏ Sea, it may seme miraculous & almost incredible, that fishes do flye, and that those dūme creatures do lifte themselues frō out of their moyste Element to pierce and breake the ayre, as birdes do with their winges: whereof although

there

there be diuerſe kindes accoꝛding to the experience of the Sea, yet I haue not figured the pourtrait of any in this chapter, ſaue onely the Arundel oꝛ ſwallowe of the Sea, & that as Geſnerus and Rondelet in their hiſtoꝛies of fiſhes haue dꝛawne it. Who deſireth to haue a moꝛe large deſcription of this fiſhe, let him read Rondelet in his firſt chapter of his xj. booke, wher he affirmeth this fiſh to be ſo called by realõ of his colour, greatneſſe in pꝛopoꝛciõ, & pinions like to a balde Mouſe, yet (ſaith he) who cõſideꝛeth thoꝛowly of this fiſhe, and maner of his flying, he may ſẽme rather to reſemble a ſwallow than a balde Mouſe. Opianus ſaith he flieth out of the water foꝛ feare he be deuoured of the great fiſhes. Plinius wꝛiteth that there is a fiſhe flying called Arundelle, whiche is very like the birde which we comonly cal a ſwallowe, which as he is rare, and ſheweth himſelfe by greate wonder with his greate wings, ſo being taken, they vſe commonly to dꝛie him and hang him vp in their houſes: which I thinke was moꝛe rare in the time of Plinie than now, becauſe there be diuerſe founde in ſundꝛie houſes in *Spaine, Italie, Fraunce*, and elſwhere. Claudius Campenſius, Phiſition to the Loꝛd Marquis of *Trans*, ſayd, ỹ not many yeares paſt, the Loꝛd Admiral of *Englãd*, made him a banquet, where he pꝛeſented him with a flying fiſhe. And in our time thoſe that haue ſayled by the pillers of Hercules, affirme that there is ſuch ſtoꝛe of flying fiſhes thereabout, that they ſẽme rather birdes with wings than fiſhes of the Sea. Beſides it is not inconuenient to ſet foꝛth in this place the pourtrait of a fiſhe flying, oꝛ rather a water monſter, which is the chiefe cauſe that I haue vndertaken this treatiſe of fiſhes. This fiſhe oꝛ rather monſter of the Sea, I haue conſidered with long viewe & iudgement, and haue cauſed him to be dꝛawne as neare as I can accoꝛding to his naturall pꝛopoꝛtion, wherein I maye boldly pꝛeferre as witneſſes aboue two hundꝛeth perſonnes who ſawe him in *Paris*, aſwell as I.

Amongeſt

Amongeſt the things of wõder to be ſæne in this beaſte, it hath chiefly a hydeous heade, reſembling rather in figure a horrible Serpent than a fiſhe, with wings, reſemblyng rather the pynions of a balde mouſe, ſauing they be farre more thicke and maſſiue: he containes neare a foote and a halfe in length, neyther is he ſo well dried, but he yeldes ſome ſauour or ſmel of a fiſhe: the reſte is to bee diſcerned in his figure. Many learned men of the, vniuerſitie who conſidered largely of hym and his forme, aſſured me, that

it was a kinde of flying Fiſhe, the ſame notwithſtanding agreeing in nothing with the deſcription of the Auncientes touching the Arundelle of the Sea, nor of the Mugilatus, nor of other flying fiſhe, which makes me thinke that it is a ſorte of monſtrous fiſhe vnknowen to the elders. Neither am I ignorant that there bee that can counterfaict by arte dyuerſe formes of fiſhes, Dragons, Serpentes and other like things, wherewith many are abuſed: lyke as maiſter Geſnerus hath acknowledged by his writings to haue bene circumuented with the like. Yet of all thoſe which behelde this fiſh, & argued vpon his condition, there was not one that could diſcerne other artificiall ſleyght than as Nature brought hym forth, & formed him.

The Sea hath alſo other monſters, which be more wonderfull than theſe, as the fiſhe which they call in *Latine* Torpedo, moſt cõmon in Hauen townes, and is accompted to reſemble moſt of all thoſe fiſhes that be harde skinned: and ſhe hath a hidden propertie, which is very ſtrãge, for being hidden within the ſand, or moudde, ſhe ſlepeth by a ſecret vertue, and making alſo al the fiſhe that be neare hir immouable and without ſenſe, ſhe fædes vpon them, and deuoureth them, neither doth hir charme of ſlæpe extende onely againſte fiſhes, but alſo againſt men, for if a man touch hir with his Anglerod, ſhe enchaunteth forthwith his arme. And if ſhe fæle hir ſelfe taken with the lyne and hooke, ſhe hath this pollicy, to embrace the lyne with hir wings, and ſo making hir poyſon mounte all along the lyne and the rode, ſo tormenteth the arme of the fiſher, that often times he is conſtrained to abandon his prize. The authours hereof be Ariſtotle in his ninth booke and xxxvij. chapter, De hiſtoria animalium. Plinie in the. xxxij. booke and ſecond chapter: Theophraſtus in libro De his quæ hyeme latent: Galen, Opianus, Plutarch in libro vtrum anima &c. Plato alſo makes lyke mention in Menõ, where Socrates is compared to the Torpedo, in that by

by the violence and subtiltie of his argumentes, he so gra-uelled those against whome he maintained disputation, that they seemed to participate with the enchauntement of the Torpedo, of whose properties although the authours had made no mention, yet the common experience of e-uery fisher maketh good no lesse of hym: It is defended to sell him in the open market at *Venise*, because of his poy-son. Some parte of oure Phisitions nowe a dayes write, that his flesshe is moiste, softe, and of an vnpleasant taste. Yet Galen in his thirde booke, de Alimentorum facultati-bus, and in his booke de Attenuante Victu, and in the eyghte of his Methodes, doth allowe it: onely there hath bene great cõtrouersie amongest the Auncients, to know in what parte of his bodie consistes the venom of his char-me, that casteth both fishe and the parts of men into a sleepe: some giue out that it lyeth in one parte, some saye in an other, but moste agree that it is deuided throughout euen vnto the gall, whiche they confirme by the witnesse of Plinie, which saith, that the gall of a Torpedo on lyue, being applied to the genitors or priuye partes, repre-seth the desire of the flesshe: wherein we will ende the dis-course of that fishe and his propertie, and visite other mar-uels founde in other fishes.

Althoughe the water is the' proper Element, mansion house and place of abode for fishes, where they fede, liue, disporte, encrease and exercise all their other functions, yet is there of them whiche leaue the Sea, floudes and riuers, and leape vppon the lande, eate and fede vppon hearbes, vse recreation in the feldes, and sleepe there now and then. Theophrastes affirmeth, that neare vnto *Babylon*, when the riuers retire within their bãkes, there be certain fishes lefte within caues and hollowe places, which issue out to fede, marching vpõ their wings, or with their often mouing of their taile, & whẽ any offreth to offend or assault them, they flie forthwith into their caues as their refuge.

The auncient Philoſophers affirme, that there haue bene founde fiſches vnder the earth, who (for that cauſe) they called Focilles, whereof Ariſtotle makes mention, and Theophraſte ſpeaking of *Paphlilagonia*, where men drawe fiſhe (and they be very good to eate) out of deepe diches, and other places wherein no water doth remaine. Polybe writes in lyke ſorte, that neare to *Narbone* hath bene founde fiſches vnder the earth. We maye alſo bring in amongeſt other wonders of the Sea, a kind of fiſhe called Stella, or Sea ſtarre, bycauſe it hath the figure of a painted ſtarre: this fiſhe is of a Nature ſo hote that he endureth allone as he hath deuoured, which Ariſtotle approueth in his. v. booke De Hiſtoria anima. where he gyueth ſuch hotneſſe to this fiſh, that ſhe boyleth what ſhe taketh. Plinie, and Plutarch do likewiſe affirme that the ſtarre by hir onely touche, doth melte, boyle and burne whatſoeuer ſhe toucheth, and knowing hir vertue, ſhe ſuffreth hir ſelfe to be touched with other fiſhe, to the ende ſhe maye burne them. Monſieur Rondelet, a man liuing at this daye, and aſwel worthie of credit as the beſt that write, in his hiſtorie *de piſcibus*, affirmeth that he hath ſeene many ſtarres of the Sea, but one amongeſt the reſte containing almoſt a foote in length, which he opened in maner of Anotomie, and founde in his bellye three Coquylles whole, and two Remollies halfe digeſted, ſuch is the greate & furious heate of this litle creature, all which may ſeeme wonderfull examples of the wonders of the Sea, & yet are they nothing in reſpect of thoſe whiche we meane to treate hereafter, the ſame mouing both feare and amaze to ſuche as haue moſt nearely ſifted the ſecretes of the Sea. For this litle beaſt which ſo amazeth ỹ world, is called in *Greeke* Ethneis, and of the *Latins* Remora, to whome is gyuen that name, bycauſe ſhe doth ſtay Ships, as hereafter you ſhall heare more at large. Opyanus and Ælian write that he delites moſte in the high ſea: he is of the length of a cubite, of a

browne colour like vnto an Eele. Plinie maketh hym like to a greate Limace, whiche he prouеth by the witnesse of suche as sawe one of them that stayed the Galey of the prince Caius Cæsar. In his.ix.booke he brings in diuers opinions of sundry authors touchyng this fishe, who although they differ in his description: yet they agrée all that suche one there is, and is of power to stay shippes. Whereof also many Philosophers of late dayes, whiche haue trauailed by many ports and hauens in *Asia* and *Affrica*, beare witnesse, in that they haue séene hym made an Anatomie, and proued his vertues with wonderfull effectes. It is sure a maruellous and monstrous thing in Nature to finde a fish or creature in the water of ỹ gretnesse of a Limace, which is of force by a secrete propretie of nature to stay immediatly what she toucheth, be it the mosse huge and tal ship or galey that vseth to scumme the sea, whiche made Plinie crie out in this sorte: Oh straunge and wonderful thyng (sayth he) that all the windes blowyng from all partes of the worlde, and the mosse furious tempestes raging vpon and ouer the waues, and contendyng wyth extreme violence against the vessels that sayle thervpon, stand in awe of a little fishe of the greatnesse of a Limace, whose power preuaileth ouer their furie, can restraine and bridle theyr rage, and is of more force to stay the strongest shippe that is, than all their ankers, cables, tackles, or any other engine employed or vsed about the same. This fishe encountred Anthonie in hys warres, and restrained hys shippe. Adamus Louicerus *Lib. de Aquatilibus*, cõfirming Plinies opinion, rauished (as it were) with suche straunge conditions in a fishe, hath trauailed with great paines to searche out the cause in nature, wherof being not able to giue any reason by any learnyng or diligence he vsed, gaue it ouer with this exclamation: Who is he of so dumbe and grosse iudgement, whiche wyll not enter into admiration, if he beholde at leysure the propreties and power of this little

The natures of ſundry ſtones

fiſhe: I knowe (ſayth he) that the Adamant hathe power to ſmell and drawe vpon, the Diamont ſweateth, and diſtilleth poyſon, the Turkeys doth moue when there is any peril prepared to him that weareth it, the Torpille infecteth and maketh ſiepe the hande and arme of the Fiſher, and I knowe that the Baſilicke is ſo venomous, that with his onely viewe and regard he poiſoneth man: of all which notwithſtandyng their ſtraungeneſſe, a man maye yelde ſome reaſon, but of the vertue of this fiſh we may not argue, bicauſe it is ſupernaturall: for he lyueth in the water, taketh his nouriture in the water as other fiſhes doe, and doth no exerciſe but in the water: his little ſtature approueth, that he can do no great violence, and yet is there no power equal with his, nor force able to reſiſt him, there is neither ſtorme nor engin by hande, of power to moue a ſhip after he hath once plyed him ſelfe to it, wer it that the whole windes and violence of the Element were aſſembled in one, and blew with maine force againſt the ſaile: and yet after he hath left off to holde the ſhyp, ſhe moueth and ſaileth as before: biſide, in this little fiſhe is diſcerned a fatall prognoſtication, wherein ſhe ſæmeth to giue vs ſome forewarnyng of the euils that are like to befall vs. For did ſhe not ſtay the Embaſſadors ſhip of Periander? and alſo the barke of Caius Cæſar, who ſone after was killed at *Rome*, ſæmyng thereby in hir kinde to take pitie of the miſſehappe wherevnto ſhe ſawe hym predeſtinate: the whiche is all in effecte, that Adamus Louicerus wryteth of this fyſhe. I knowe againe, that Ariſtotle, Plinie, and others, doe gyue vnto hir ſundry other propreties, as to ſerue in ſpeciall vſe in matters of loue, to drawe children from the wombes of their mothers, wyth other lyke qualities, whiche accordyng vnto their ſmall credite, I doe paſſe ouer for thys tyme. Plutarch *in Sympoſiacis.2. problem.7.* ſearcheth the reaſon why that thys fyſhe doth

ſtay

ſtay ſhyppes, whiche ſhall alſo gyue ende vnto the deſcription of hys Wonders. And bicauſe the Reader maye be fully ſatiſfied touchyng the maruelles of the Waters, wée wyll nowe enter into thetreatie of a chiefe membre thereof, the ſame ſince the creation of the Worlde vntill this age, hauyng muche troubled the Philoſophers and other learned men by the curious ſearche, to knowe whether there haue bene in the ſea Seamen, *Tritons*, *Nereïdes*, and other lyke Monſters, carying the figure of man, whyche in tymes paſte the Auncientes doe witneſſe to haue ſéene in Flouds, Ryuers, Fountaines, Rockes, and Lakes. Thoſe whyche haue perſuaded themſelues, that there is none ſuche, iuſtifie their opinyon by the authoritie of the Scripture, whych makyng no mention of ſuch thyngs, affirmeth abſolutely, that the earth is the onely houſe and tabernacle of man, wherein he is to remayne and kéepe hys reſidence vntill that it pleaſe the Lorde to call hym home, as the Prince or Capitayne dothe by the Souldiour that he putteth in hys Garryſon. Thoſe whyche defende the contrary, doe preferre the Experience and wytneſſe of ſo many learned perſones, whoſe grauitie and wyſdome woulde not leaue to a generall poſteritie, their bookes full of ſuche vanities and dreames, to entertayne the children, parentes, friendes, and vniuerſally all ſuche as ſhoulde come after them, in errour. Beſides (ſay they) it is no leſſe impertinent to beléeue, that there bée Men monſters in the ſea, than to giue faith to thoſe that write, that there be woody *Nimphes*, *Satyres*, and other ſauage Monſters, approued for trouthe by ſome of oure Eccleſiaſticall writers, lyke as alſo the other is gyuen oute for a matter of faith by ſundry menne of credite, who haue ſéene them wyth their eyes. Pauſanias amongeſt other of the auncientes dothe affirme, that hée hathe ſéene at *Rome*, a *Triton*. And thoſe which haue recorded the chronicles of *Conſtantinople*,

wherof

wherof one parte concerneth the ſtate of *Europe*, wryte that in the.29. yeare of the Emperour Mauritius, the prouoſt of *Delta* in *Egipt*, walking amongſt other people againſt the riſing of the Sunne, was aſtoniſhed when he ſawe vpon the banke of the floud of *Nile* two creatures, bearyng the figure of humanam figuram, wherof the one that did moſt reſemble a man, ſæmed of fierce and ſtoute regarde, with a curled haire ſtanding ryght an ende, and oftentymes in their preſence woulde ſhewe hym ſelfe aboue the water, to the ſecrete partes, and then ſodainly ſinke agayne into the water vnto the nauell, giuing (as it were) to knowe vnto the people, that for a dutie and reuerence to nature, he ſought to couer the reſt. Whiche mouing ſuche indifferent maruel and feare to the Prouoſt and reſt of his companie, that they adiured hym in the name of God, that if he were any wicked ſpirite, he ſhoulde retire to the place ordeined for hym by his creator: but of the contrary, if he were one of thoſe whiche were created for the glorye of his name, that he woulde make ſome aboade there for the contentment of that poore people ſo deſirous of ſuche a ſtraunge ſight. This creature bounde (as it were) by the vertue of this coniuration, remained long amongſt them. Immediatly after which tyme, chaunced a ſighte no leſſe ſtraunge than this: it was an other creature repreſenting the forme and ſhape of a Woman, who began to cutte the waues, and approche the banke of the Ryuer, hauyng a great buſh of haires diſperſed, a white face, and of pleſant regard, hir fingers and armes wel proporcioned hir dugs ſomewhat rounde and bigge, ſhewing hir ſelfe in this order, namely vntill the nauell, the reſte (with a lyke reuerence to nature as the other) ſhe concealed within the waues. And after theſe two creatures hadde long delited the eyes of the people with their ſight, they gaue place to the darkneſſe of the night, and baniſhed away, without euer being ſæne afterwarde. Wherof after the Prouoſt hadde

taken

taken witnesse of the assistants, he dispatched immediatly a messanger to the Emperour Mauritius with the newes. Baptiste Fulgose, writeth a like historie of a Sea monster, which was sene of a numbre of men, in a certaine port or hauen of the sea, in the time of Eugenius the fourth. This monster (sayth he) was a man of the sea, who hauing left the water, made a roade vpon the land, and caught a childe as he disported hym selfe vpon the banke, which being desirous to cary with hym into the sea, hee was so spedily pursued with men, and hurte with stones, that he was not only forced to leaue his pray, but also had muche to doe to recouer the water: his figure resembled the fourme of a man, sauyng that hys skynne was like the sloughe of an Eele, and had two little hornes on his head: he hadde on eyther hande but two fyngers, and his féete dyd ende like two little tayles, and on his armes he had two little winges, as a balde Mouse hath. Conradus Gesnerus writeth that there was sene at *Rome* in the great riuer, a sea man, or monster of the sea. Theodorus Gaza, a man learned, and as well studied as any of our time, writeth, that on a tyme when he was in *Greece* vpon a certaine coast of the sea, after the rage of a wonderfull tempeste, hauyng taken vpon the shoare a good quantitie of fishe, he sawe amongest certaine other wonderfull thinges, a Mermayde or fyshe, hauyng the face of a woman, fully perfect in euery thing requisite in Nature vnto the waist, from which part downward she caried the forme of a fishe, finishing in the tayle like an Eele, euen as we sée them ordinarily drawne by the painter. This Mermayd (as it is written) was vpõ the grauell or sande, and shewed by hir iestes and countenances to suffer suche passions, as the sayde Theodore Gaze moued to pitie, considering that she had a desire to returne to the sea, toke hir, and conueyed hir into the water. Plinie lykewise writeth, that in the time of the Emperor Tyberius, the inhabitants of *Lysbona*, a towne in *Portingal*,

ſent Embaſſadours to the Emperour to certifie hym that they hadde ſæne many tymes a *Tryton*, or man of the Sea, hyde and wythdrawe hym ſelfe into a caue, neare vnto the Sea. There was alſo aduertiſement ſente to the Emperor Octauian Auguſtus, that vpon the coaſt of *France* were founde certayne Mermaydes deade vpon the banke of the ryuer. In like ſorte Georgius Trapezuntius, a man very famous in learning, affirmeth to haue ſæne vpon the border of the Ryuer, appearyng out of the water in the fourme of a Woman vntill the nauill, whereof ſæmyng to maruell, and beholdyng hir ſomewhat nearely, ſhé retired into the water. Alexander ab Alexandro, a great ciuilian Philoſopher in the. viij. Chapter of hys thyrd booke aſſureth for certaintie, that in *Epyre*, now named *Romain*, is a certayne fountaine neare the Sea, from whence yong Maydes for the neceſſitie of theyr houſes, dydde drawe water, and that harde by iſſued a *Triton* or Sea man, and caughte a little damſell, whome he caried oftentymes into the ſea, and after ſette hir on lande agayne: wherof the inhabitauntes beyng aduertiſed, vſed ſuche watche and guarde, that they toke hym, and broughte hym afore the Juſtice of the place, afore whome beyng ſearched and examined, founde in hym all partes and membres of a man, for whyche they committed hym to certaine garde and kéepyng, offeryng hym meate, the whyche he refuſed wyth ſorrowfull lamentations after hys kynde, not taſtyng any thyng that was offered hym, and laſtly dyed of hunger, ſæing hym ſelfe reſtrayned from the Elemente wherein he was wonte to dwell. Many writers nowe a days do witneſſe a thyng more ſtrange than any of theſe, if it be true, whyche is, that the Archduke of *Auſtriche*, third ſonne of the Emperor Ferdinando, made to be caried with him to Gennes, in the yere. 1548. a Mermayd deade, the ſame ſo aſtoniſhing the people, that the moſte learned men in *Italie* came to viſite and ſæ him. I coulde yet make

mention

of moze Watermonsters seene in oure tyme, as that whych was figured lyke a Monke, an other like a Bishop wyth other of lyke resemblaunce: whyche impoze the moze faith, bicause they are pzeferred by thzée of the most notable Fishers in *Europe*, being also figured so amply in the vniuersall Histozie of Fyshes, that I nède not to enlarge their descriptions, foz they haue so lernedly discoursed of the pzopzeties of the same, that they haue cutte of all hope to suche as shall come after them, to aduaunce it with further addition.

(·.·)

¶ Wonders of Dogges whiche dyd eate Christians.

CHAP. xix.

Damaſcen wri teth, that in the time of Maximinian there wer kil-led and mar-tyred in .xxx. dayes. xvij. thouſande chri ſtians.

IF the bones & aſhes of all thoſe which haue bene perſecuted for the name of Jeſus Chriſte, were at this day in being, and to be ſæne with our corporall eyes, we myghte then confeſſe, that they were able to buylde a great and proude Citie: and withal, if all the bloud which hath bene ſhed for his name, were gathered together into one certaine place, it were ſufficient to make a great floud. For who ſoeuer will reade in Euſebius, and S. Auguſtine, the perſecutions, burnings, butcheries and

and slaughters which were made of the poꝛe flocke of Ie-
sus Chꝛist, in the time of the Emperour Domitian, Traian, Antonius, Seuerus, Maximinian, Decius, Valerian, Aurelian, Diocletian & Maximian with many others, he shal not finde so many thousandes slaine in the cruell warres of the Tiraũts, as he shal reade to haue shed their blood foꝛ ỹ name of Jesus Chꝛist: neither is the sacrifices of so many Martirs and companies of the good, so amplie spoken of by Sainct Augustin in his. xviii. booke. lii. chap. of the Citie of God, oꝛ by Eusebius in his Ecclesiasticall histoꝛie, oꝛ that Orseus wꝛiteth, so muche to be wondered at oꝛ strange, as this whereof Cornelius Tacitus maketh mention is wonderfull and woꝛthie to be put in memoꝛie amongest the moste celebꝛate pourtraicts & monsters of this woꝛlde. Foꝛ it did not onely suffise the infamous Tiraunt Nero, to make to be burned the bodies of the poꝛe Chꝛistians, making them serue as toꝛches and blazing linkes to giue light to the Citizens of *Rome*, but also made thẽ to be wꝛapped quicke in the skinnes of certaine sauage beastes, to the ende that the dogges, thinking they had bene beastes in dede, might teare and commit their bodies to pieces. Which you may nowe sée by the furious assaultes that Sathan, and his accomplices haue builded againste the members of Jesus Chꝛiste: foꝛ there is no Religion which he hath not so furiously persecuted sithens the beginning of the woꝛlde, as this of ours, wherein although he hath set abꝛoche all his subtilties, fraudes, malices and inuentions to vndermine it, yet notwithstanding it remaineth whole and sounde, by the vertue and ayde of the Sonne of God: who hath & can bꝛidle & repꝛesse the enuious rage of his enimies. And although he hath pꝛocured the death of many members of the Churche, as Abell, Esaie, Ieremie, Zacharie, Policarpius, Ignatius, and many thousand Martirs and Apostles: yet notwithstãding he could neuer deface any iote therof; foꝛ it is wꝛiten in like maner, that the gates of hel coulde not

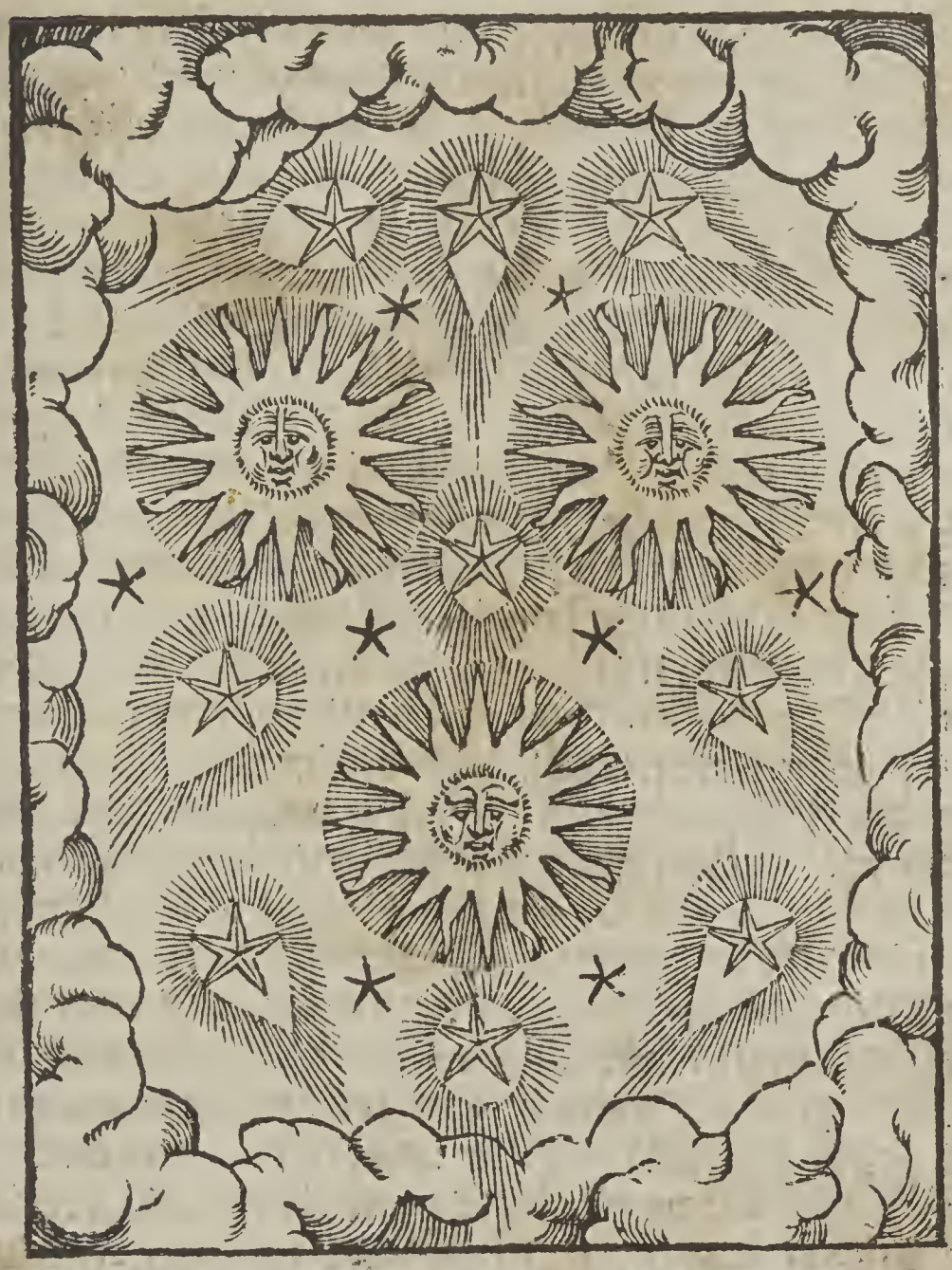
Cornelius Tacitus lib. 15.

by any meanes preuaile againſte hir, albeit that for a certaine time ſhe was put in ſome perill, and was ſhaken and toſſed like a litle barke, by the rage & tẽpeſtes of the Sea: yet ſurely Jeſus Chriſte did not forſake at any time his eſpouſe, but alwayes aſſiſted hir, as the head of his bodie, watched hir, garded hir, and maintained hir, as is witneſſed in the promiſſes made vnto hir: when he ſaide, I will not leaue you, my Orpheus, I will be with you to the verye laſte conſummation of the worlde. And further he ſayeth in Eſaie, I will put my worde into your mouth, and defende you with the ſhadowe of my hande, and thoſe wordes which I put into your mouth, ſhall not be taken from your ſæde, now nor neuer. Wherein ſeing then that our only religion is true and purified, and that it is ſigned by the bloud of ſo many Prophetes, Apoſtles and Martirs, and confirmed beſides with the bloud of Jeſus Chriſt, whereof he hath lefte to vs the true Charecter and witneſſe of his death, & that all others be vnlawfull baſtards, and inuented by the Diuels, and men their miniſters, to the vtter confuſion of ours: wherefore if it be ſo pure and holy, let vs then indeuour our ſelues to conſerue and kepe the ſame, to the ende we maye ſaye in the laſt daye to God, as the good king Dauid ſaide, Lord, I hate them that hate thée, I am angrie with them that riſe againſt thée, and I hate them with a perfect hate, and holde them for mine enimies.

¶ A wonderfull hiſtorie of diuers figures, Comets, Dragons, and flames, which appeared in heauen to the terrour of the people, and whereunto the cauſes and reaſons of them be aſſigned.

CHAP. XX.

The



THe face of Heauen hath bene at diuers times so much disfigured by blasing starres, torches, firedrakes, pillours, Lances, bucklers, Dragons, two Mones & two Sunnes at one instant, with other like things, that whosoeuer woulde recompte by order, those which onely haue appeared (sithens the natiuitie of Iesus Christe,) together, searching the causes of their beginning & birthes, the life of a man woulde not perfourme the same: albeit the

the moſt notable & worthie to be celebrated, of al others, is the ſtarre which cõducted the .iij. ſage Kings of *Perſe*, to the place where Chriſte was borne, the which feared not only the common people, but the ſighte thereof rauiſhed and brought into admiration the moſt learned of the worlde, for that it, againſte the Nature of all other ſtarres (which drawe them ſelues from the Orient to the Occident,) addreſſed hir courſe into *Paleſtine*, which is ſituated towards ỹ North, cauſing S. Iohn Chriſoſtome to thinke, that that ſtarre was none of them which we ſée in heauen, but rather a vertue inuiſible, figured vnder the forme of a ſtarre. Notwithſtãding let vs leaue of to diſcourſe of this ſtarre, and come to other ſtrange things, whiche haue appeared frõ heauen, whereof Gaguin in his ſixte booke of ỹ geſtes of the Kings of *Fraunce*, maketh mention of a very maruellous blaſing ſtarre, which appeared in the *Septentrion* in the time of Charles the .vj. In the yeare .597. which was in the yere of the natiuitie of the falſe impoſtour Mahomet, at *Conſtantinople* was ſéne a hearie Comet, ſo hideous and fearefull, that they thought the ende of the worlde approched. An other like preſident was ſæne a little ſpace before the death of the Emperour Conſtantin, whereof Orſeus in his .vij. booke and .ix. Chapter, and Eutropeus in his ſecond booke maketh mention: that in the yeare that Mitrydates was borne, and in the yeare wherein he receiued the Scepter Royall, there appeared a Comet from heauen, as Iuſtin and Vincentius write, which for the ſpace of xxtiij. dayes, occupied ſo well the fourth part of heauen, caſting ſuch a cleare lighte, that the brighneſſe of the Sunne was thereby darkened. And alſo in the yeare that Tamburlan the Tirant killed ſo many men and women in one ouerthrowe of the *Turkes*, that of their heades onely he made a greate wall (as Matheolus writeth) there appeared a maruellous blaſing ſtarre in the Occident, whereof Pontanus and Ioachinus Camerarius in his booke de oſtentis,

A wall of dead mens head.

leaned-

learnedly writeth. Herodian a *Greeke* authour, in the life of the Emperours maketh mention that in the raigne of Commodeus the Emperour, they sawe by the space of a whole daye, a number of starres shyning as though it had bene night: likewise in the yeare that Lewes the stutting *Frenche* King died, they behelde frō heauen shining a great number of starres at nyne of the clocke in the morning, wherein as Hieronimus Cardanus in his.xiiij.booke De veritate rerum, assureth to haue seen in the yere 1532. the.xj.day of Aprill, being at *Venise*, thre sunnes together, cleare, bright & shining. Euen so in the yeare that Francis Sforce died (after whose decease grew greate warres in *Italie*) there was in like maner seen at *Rome* thrée sunnes, which dydde so frighte the people, that they fell immediately to prayer, thinking the malice and ire of God were kyndled against them for their sinnes. Also the Pope Pius, second of that name, who was called before he receiued that dignitie, Æneas Siluius, who died in the yere 460. writeth in his description of *Europe* the.liiij.chap. that in the first yere after the Iubile, there was seene amongest them of *Sienne* and *Florence*, twentie cloudes in the ayre, who being stirred of the wyndes, fought one against another, euery one in his ranke, reculing and approching according to the order and maner of battaill, and during the conflicte of these cloudes, the winde was not vnoccupied in dispoiling, battering, brusing and breaking trées, houses, and rockes, besides lifting of men and beastes into the ayre. The antiquitie of time cannot reporte or make mention of a more wonder in the aire, than of a horrible Comet of the colour of bloude, which appeared in the West, the eleuenth day of October in the yeare 1527. being so wonderfull and fearefull, that it engendred so greate terrour to the common sorte, that diuers not onely died with the sighte, but others fell into strange and miserable maladies. This strange Comet was seene of manie thouland, continuing

the ſpace of an houre and a quarter, and in the ende began to bring hir ſelfe to the ſide of the ſunne, after drawing towards the *Midy*, the *Occident*, and the *Septentrion*, appearing to be of an exceſſiue length, and of the colour of bloud, there was ſéene in ỹ height of the Comet the Character and figure of the ſtumpe of an arme, holding a greate ſworde in his hande, as he woulde haue ſtriken: about the pointe of the ſaid ſworde, were thrée ſtarres, but that which was right vpon the pointe, was more cleare and brighte

than.

than the others: on the other two sides of the beames of this Comet, they sawe a greate number of hatchettes, knives, swordes of the colour of bloud, about the whiche were a great number of humaine faces very hideous, with their beardes and haire stirring, as may bee seene before figured. Shortely after ỹ viewe of this hideous & wonderful Planet, all the parties of *Europe* were welnigh bathed in humaine bloude, so muche preuailed the inuasion of the *Turckes*, besides other hurtes which *Italie* receiued by the Lord of *Bourbon*, when he committed *Rome* to sacke, dying at the same instant: like as Petrus Creuserus & Iohn Litchber excellent Astrologians interpret by writing the signification of this wonderfull Planet. Euen so for that we haue promised in the induction of our worke, to shewe the causes & beginnings of these wonders, it is therfore now requisite to serch more narrowly the matter, and to decide the question so often debated amongest the Auncients and learned Philosophers. These fantasticall figures, as dragons, flames, Comets, & other like of diuers formes, which are seene so often in the Element according to the opiniõs of many wise men, do giue to vnderstande, foretel or shew many things that shal and do happen, as Albumazar, Dorotheus, Paulus Alexãdrinus, Ephestion Maternus, Aomar, Thebith, Alkindus, Paulus Manlius, Alberanger, and generally the most part of the anciẽt *Greekes*, *Hebrues*, *Caldees*, *Arabes* and *Egiptians*, who haue written and attributed so muche to the starres, and their influence, that they haue assured the mosse parte of the humaine actions, to depende of the celestiall constellations. Whereof Cicero in his first booke De fato, seemes to fauour them muche, when he affirmeth darckely, that those whiche are borne vnder the Planet De Canis, shall not be drowned. In like maner Faber Stapulensis in his Paraphrase of *Meteores*, maketh mention that the Cemmettes, whiche appeared from heauen, signified scarsitie of goodes, abundance of

greate windes, warres, effuſion of bloud and the death of Princes, Hieronimus Cardanus a late Philoſopher, writeth in his fourth booke De ſubtilitate, and .xiiij. booke De veritate rerum, that the hearie and bearded Comets and other like monſtrous figures whiche appeare from heauen, be as foretellers and meſſengers of famine, peſtilence, warres, mutations of Realmes, and other ſuch like hurtes which happen to the generation of man. And he further beleues, that the greater and hideous theſe figures appeare, they purporte and ſhew the greater euils. Whereof, Proculus one of the moſte excellent Aſtrologians which *Grece* at any time norriſhed, followeth the interpretations of ſuche predictions, by all the ſignes of heauen, recompting by order the maruellous powers which theſe ſtarres haue vppon the actions humaine. And there be others as Ptolome, whiche haue written, that if any infant in his natiuitie be borne vnder certaine conſtellations, he ſhall haue power ouer diuels: there be alſo others of opiniõ, but they be moſt ſhameleſſe & full of blaſphemies, who haue ſo much referred themſelues to the diſpoſitiõ of ſtarres, that they haue not feared to write, that if any from their natiuitie were borne vnder the aſpect of certaine ſtarres, that they ſhoulde haue the gyfte of prophecie, and ſhould foretel things to come. And that Jeſus Chriſt the ſauiour of al the world, was borne vnder certaine fortunate cõſtellations, being ẏ cauſe ẏ he was ſo perfect & wrought ſo many miracles. Here you may ſée the cruel & horrible blaſphemies, which theſe deteſtable & infamous Aſtrologians iudiciall bring forth, which is ẏ cauſe ẏ S. Auguſtin hath baniſht thẽ frõ the Citie of God. Baſil and S. Ciprian deteſte thẽ. Chriſoſtome, Euſebius, Lactantius, and S. Ambroſe abhorre them. The councell of *Tollete* reiecte them. the ciuill lawes puniſhe them by death. And the *Ethniques* alſo, as Varro, Cornelius Celſus, and many other, defame them. But farre more diuerſly amongſt Princes than any other, hath Picus Mirandu-

Mirandula shewed him selfe, who hath so very well brought to light, and discouered the *Labyrinth* of their dreames in a *Latin* worke, which he made against them, that they scarcely dare once lift vp their hornes. Wherefore lette vs now returne to our purpose and shewe so neare as we can, whether these straunge figures and Comets whiche we sée from heauen, be foretellers of things whiche shall happen, or that they be naturall: wherein as Aristotle in his first boke of *Metheores*, treating very learnedly of the nature of Cometes, and of these other impressions, Characters, and figures which be made from heuen, sayth, that they be made onely by nature, without makyng mention that they either foretell or appoynt any thing which shall happen: euen so it is to be presupposed, that if Aristotle, who is the first and most excellent of all those which haue written at any time in this Arte, had founde neuer so little coniecture or reason in nature, that they were appointers of any thing whiche should come to passe, he woulde haue kepte them no more secrete or hidden, than he hath done the other secretes of philosophie, which he hath lefte to vs by his writings. Wherfore it is then certaine, that these fantasticall flames and other figures, whiche we sée from heauen, be naturall and grow vpon this occasion following. There be three regions in heauen, one whiche is most high, who receiueth into hir a maruellous heate, for that she is nexte neighbour to the Element of fyre: the other which is lower, receyueth the beames of the Sunne beaten backe of the earth, whereof I haue made mention in my description of the cause of thunders. The third is in the myddst of these two, to the which do come the force of the heate, which commeth from the vppermost part, lyke to the heate of the beames of the Sunne, beaten backe when it commeth from the lowest or inferior region. For as Plinie witnesseth, the starres be continually nourished of the humor procedyng of the grou̅d, which be the chiefest

cauſes of theſe celeſtiall flames: for the earthe as Ariſtotle ſheweth in his fyrſt booke of *Metheores*, being chafed of the Sunne, rendreth double ayrely ſubſtaunce, the one vapour which we may properly name exhalation hote and drye, the other is hote and moyſte: and bicauſe the firſte vapour is moſt light, ſhe is ſuffered to come to the higheſt region of the ayre, where ſhe is ſet on fyre: wherof proceedeth theſe fyres and flames from heauen, which in the formes of dyuers ſtraunge ſhinyngs appeare in the Cloudes in ſundry figures, as in the ſhape of burnyng torches, of ſhippes, heades, launces, bucklers, ſwordes, bearded and hairie Comets, with other like things, whereof we haue made mention here before: the whiche engenders greate terror and aſtoniſhement to thoſe, who be ignorant of the cauſes, wherin as it hapened oftentymes amongſt the *Romains*, in the warres of the *Macedons*, who being brought into ſuch fear and terror, by the ſodain appering of the Eclipſe of the Mone, that their hearts began to faile them: Euen ſo Cneius Sulpitius ſeing thē continuing in this feare (by a wonderful eloquēce) ſhewed vnto them by probable reaſons, that ſuch mutation in the aire was naturall, and that the Eclipſe proceded of no other thing, than of an interpoſition of the Mone betwixt the Sunne and vs, and of the earth betwixt vs and the Mone, by whiche meanes they were delyuered of their errour, not knowing til that houre, the cauſe of the ſayd Eclipſe. The like may be ſayd of the raining of blood, the which hath ſo much frighted the people in the yeres paſſed, for bicauſe they were ignorant wherevpon it proceded, as that which fell from heauen, in the yere of health 570. in the tyme that the *Lumbards* wer vnder the conduct of Albuyn, traueling through *Italy*. And alſo ther fel the like yet freſh in memory neare *Fribourgh*, in the yeare. 1555. the whyche ſtained and made the garments and trees whiche it touched, of the coloure of redde, and notwithſtanding although that this ſeemeth wonderfull,

The cauſe of the flames of fyre from heauen.

The Romains fearfull of the Eclipſe of the Moone.

The cauſe of the Eclypſe of the Moone.

full, yet oftentymes it is naturall. For like as the earth gyueth diuers colours to many bodies: euen so she coloureth the water of the rayne, for if the earth be redde, shee rendreth those vapours and exhalations redde, the whiche being conuerted into raine, the heauen in like maner sendeth them to vs redde, and coloured as they were attired and lifted in height: and falling so vpon certaine habites, she maketh them of the colour and die of redde. Wherfore many Historians, as well *Greekes* as *Latines*, amongest their great maruels and rare wonders from heauen, haue made mention of these bloudy shoures. It resteth now to putte to the laste seale this chapiter, and to appoynte the causes of the number of Sunnes and Mones, whych appeare oftentimes from heauen, as the thræ Sunnes, the whiche Cardanus reporteth to haue sæne in oure tyme, being at *Venice*. And like as we haue sayd, that these figures whiche appeare from heauen be natural, euen so we must speake of the multitude of Mones and Sunnes, the which appeare, for that oftentymes, and specially when a certaine thicke cloude is readie to raine, being founde on the syde of the Sunne, the same by a lyke reflection on hir beames, imprinteth hir image in the same cloude: by the whiche meanes we iudge to sæ diuers sunnes. We maye also sæ the lyke in a table wel painted and polished, which when we behold, there appeareth to vs the shape of two or .iij. being but one in dede, and as much we may say of ỹ Mone. Thus haue we declared the very true causes wherfore appere so often .ỹ. or .iij Sunnes & Mones: let vs therfore now from henceforth search in nature the cause and beings of these things, and stay no more at these frippe-ries, deceiptes, and dreames of the Astrologians iudicials, who therby haue so oftentimes deceiued & begiled vs, that they oughte and deserue to be banished & exiled from all cõmon wealths well gouerned: for what trouble, perplexitie and terrour haue they engendred in the conscien-

iij sunnes sene by Cardanus.

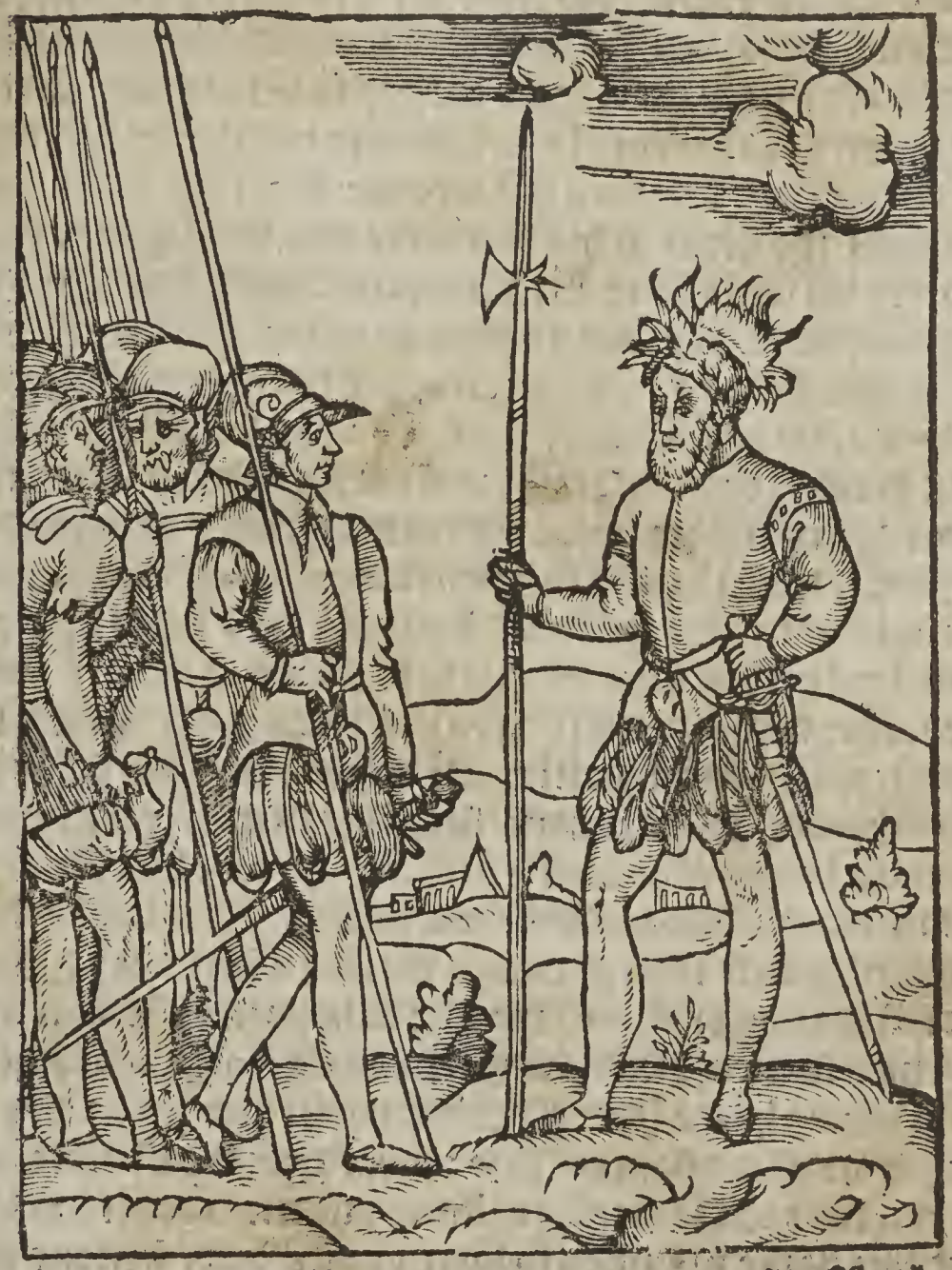
The causes of the shewes of so many sũnes and moones.

ces of a numbze of poze people. As foz example, in the yere 1514. when they feared not with obſtination to publiſhe openly in all places, that there ſhoulde be in the moneth of Febzuary well nigh an vniuerſall floud, foz that the conjunction of all the planets were in the ſigne of Piſces, and notwithſtandyng the day which ſhould haue bzought fozth theſe waters, was one of the moſte faire and temperate days of the yere: albeit many great perſonages, fearefull of their pzophecies, made pzouiſion of biſket, flower, ſhips and other like things pzopze to ſayle withall, fearyng to be ſurpziſed and dzowned wyth the greate abundance of water, whiche they befoze had tolde of. Lette vs further from henceforth learne with Henry the. vy. king of *Englande*, who reigned in oure tyme, makyng no accompt of theyz deceyts, but chaſtiſed their dzeames: who vpon the ſodaine beyng made to vnderſtande, that one of the moſte famous Aſtrologians of *Englande* had publiſhed in all places, that he had found amongſt the moſt hidden ſecretes of Aſtrologie, that the King ſhoulde die befoze the next feaſt of Chziſtmas, commaunded that he ſhould be bzought befoze hym, who after he had aſked hym whether this talke were true, and that the pzognoſticatoz had anſwered him that it was certaine, and that he had founde this infallible in his conſtellation and natiuitie, I pzay thée then ſayde the King, tell me where the ſtarres tell thée thou ſhalte kéepe thy Chziſtmas this yeare: To whom he anſwered, he ſhoulde be in hys owne houſe with hys familie: but I knowe very wel ſayd the King, that thy ſtarres be lyers: foz thou ſhalt neither ſée Mone, Sunne, Starres, heauen, noz thy familie this Chziſtmaſſe, putting hym pzeſently in the moſte ſtraight & darke pziſon, in the great tower of *London*, where he continued till the feaſt was paſt. Here you may ſée how this true Aſtrologian was vſed, remayning pziſoner in extreme miſery, vntil after the feaſt kept of the natiuitie of Jeſus Chziſte.

A won-

¶ A wonderfull Historie of Flames of fyre, which haue sprong out of the heades of diuers men.

CHAP. xxj.



IF there were but one onely Authour which had made mention of the Historie following, although the truthe therof be sufficiently proued, for which cause I haue the rather at this time placed it in these my wonders, as a chiefe argument or coniecture in

nature, whereupon may be founded the cauſe: notwithſtanding, ſeing ſo many learned men haue buſied themſelues to write therof, together with ſo greate a number of faithfull authors witneſſing the ſame in their works, we ought the rather vpon their credite to beleue that whiche they haue ſayd therin. Titus Liuius in his thirde boke and thirde *Decade*, Cicero in his ſeconde boke *De diuinatione*, Valerius the great in his firſt boke and.vj.chapiter, Frontinus in his ſecõd boke and.x.chapiter, write, that after the Scipions were ſurpriſed by their enimies, and ouerthrowẽ and killed by the *Spanyards*, and that Lucius Martius, a *Romaine* knight, making an oration to his ſouldiers, exhorting to reuẽgement, they became aſtoniſhed to ſée a great flame of fire iſſuing from his heade, without doing to him any hurt, which cauſed the armed men, being moued with the ſight of thys wonderfull flame, to take heart and run ſo furiouſly vpon their enimies, that they not onely killed xvij. thouſande, but alſo had a praie of a great number of captiues, beſides an ineſtimable riches they toke from the *Carthaginiens*. Neither haue ſuch fantaſticall fyres ſprong from the bodies of certaine men, or appeared in one only, but in many. Wherof the ſame author Titus Liuius writeth (in his firſt boke of things worthy of memory ſithens the foundation of *Rome*) the like to happen to Seruius Tullius, who ſucceéded in the imperial ſeate Tarquinius Priſcus from whoſe heade (being yet but yong) and as he ſlepte, they ſawe iſſue a flame of fyre: wherupon the Quéene Tanaquil, wife to the foreſayd Priſcus, affirmed to hir huſbãd, that this flame promiſed to hym greate good, honour and proſperitie, whiche afterwards chaunced: for he maried not onely hir daughter, but after the death of hir huſband, hée was kyng of the *Romaines*. And Plutarche and others haue written the lyke of Alexander, when he foughte againſt the *Barbariens*, being in the moſte heate of the ſkirmiſh, they ſawe him all on fyre, whiche cauſed a maruel-

lous

lous feare and terrour to his ennimies. Euen so I knowe a certaine Physition at this day, who writeth of the lyke in diuers of his histories, chauncing in our time to a nere friende of his in *Italy*, not onely at one time, but at many. Whereof, as Plinius not onely in an other place, maketh mention of the ryuer *Trasimenus*, whyche was sæne all on fyre, but also maketh a certain discourse of these wonderfull flames, whyche be sæne aboute the bodies of men. Also Aristotle in hys fyrst boke of *Metheores*, treateth in lyke maner. But to tell you myne opinion therein, I can not any wayes gather the cause or foundation eyther of the one or other, although I haue promised to shewe the causes and reasons, wherupon these wonders procede and take their beginnyng. For if we wyll saye they be made by Arte: As we haue sæne very often in oure tyme certaine Ruffians vomite and caste forth of theyr mouthes, certayne flames of burnyng Fyre, whiche Atheneus in the fyrst boke of the *Dipnosophistes* and fouretenth Chapiter doth witnesse, whiche coulde not happen (as I thinke) to the Histories before mentioned, for that it hath chanced to greate lordes, vpon whome these wonders haue bene moste proued, by which meanes, they being attended vpon wyth a greate numbre and multitude of persones, the fraude thereof was easlyer discouered. Wherefore it is moste expediente then to beleæue, that they be wonders and deceytes of Sathan, who was so familiar in the worlde passed, that he inuented dayly newe wonders, as is wytnessed in *Exodus* of the *Magitiens* of Pharao, whiche conuerted Raydes into Serpentes, and floudes of water into bloud, whyche be matters as difficulte, as to make flames of fyre issue or come from the bodies of men.

¶ A Historie very notable of Prodigeous Loues.

CHAP. xxij.

I Am ashamed and almoste confused in my self, that I must declare the wonderfull loue of three of the most renoumed Philosophers that euer were at any tyme in the world. Wherof the one of them so wel stu-

Plato. died in the perfectnesse of the soule, and of the nature di-

uine,

uine, with a wonderfull diligence in giuing wholsome lawes for a common welth, that S. Augustin dare write & affirme of him, sauing in some respectes, to be a perfect Christian. The second so well sæne in the Element, treating also very learnedly of the secretes of Nature, and other sensible things, that he shone amongest the reste of the Philosophers, as the sunne amongest the starres. The thirde as he was nothing inferiour in learning to the other two, so had he besides such a kinde of holinesse, and other ornaments of Ciuilitie, that he was nũbred amongst the seuen sages of *Greece*, which notwithstanding although they had curiously searched the secrets of the heauens, of Nature, the being and resorte of all things cõtained within the compasse of the earth, yet were they not so finely studied nor so well armed in the secretes of their sciences, as eyther they vnderstand the Nature of so faire and delicate a creature, as a woman is, or other wayes be able to defende them selues from their cruell assaultes. All the greate Masse of Philosophie, wherin Aristotle was so deeply plunged and greatly studied from his birth to his sepulture, was not of sufficient force to subdue in him the motions of the flesshe, for he became in loue with a cõmon woman named Hermie, the loue of whome had so muche enflamed hym, that he not onely consumed in the sight of all men, but that which more was, he became not only a strãger for hir sake to Philosophie, which deserues to be noted amongest these wonders, but also worshipped hir & made to hir sacrifices, as Origene writeth, whereof being accused by Demophilus, he was cõstrained to abandon *Athens*, where he had remained and written xxx. yeares, and saued him selfe by flighte. Plato (who onely amongest the Philosophers merited the name of diuine) was not so superstitious, but he would aswel knowe what was humanitie, as he had bene diligent to searche the secretes of the heauens, that he would often times behold and remaine with

Aristotle.

Socrates.

humaine bodies, as is wel notified of him by kéeping cõpanie with Archenaſſe, who although ſhe had gyuen hir ſelfe ouer to a number in hir youth, notwithſtanding when ſhe was abãdoned of others, Plato receyued hir, being ſo much aſſotted in hir, that he not only loued hir, but made certain verſes in hir praiſe, lamenting that he ſhould ſo muche in the ſight of al men embrace the loue of ſo many olde wrinkels, as Atheneus ẏ *Greecke* authour writeth in his .xiij. booke de ſes Dipnoſophiſtes. Socrates whoſe maieſtie and grauitie was ſo much renoumed & celebrated by ẏ Aunciẽts, ẏ they write this wonder of him, that he was alwayes one man, in ſorte that for any Eclips of fortune, proſperitie or aduerſitie, they neuer at any time founde mutation in hym, notwithſtanding he was not ſo ſterne or ſeuere in his actions, but the loue of his *Aſpaſie* did at all times mollifie the ſame, as Clearchus maketh report vnto vs, by writing, in the firſte booke of his Amours. And like as I haue brought theſe three to lighte, ſo could I rehearſe a greate number of others, as Demoſthenes, Iſocrates, Pericles & many others, whoſe amorous and laſciuious loues the *Greeke* Hiſtorians haue ſufficiently diſcouered, that in reading of them, I haue muche maruell that the greatneſſe of their ſtudie, ſcience & wiſedome, could not moderate ſuche motions & flames, but that the ſmoke of their wantõ dealings remaineth to their poſteritie. Wherefore Lays, ſo muche renowmed amongeſt the loſſe women, was one daye in a greate coller againſt diuers which praiſed very earneſtly the life & maners of all the learned & wiſe Philoſophers of *Athenes*, & ſaide vnto ſome of them, I knowe not (ſaith ſhe) what is their knowledge, neither what is their ſcience, neither what bookes your Philoſophers ſtudie, whome you ſo much cõmende, but I knowe this very well, ẏ I being but a womã, & beſides ẏ I neuer red in ẏ ſchooles at *Athenes*, yet haue I ſéne very often the wiſe men come here to my ſchoole, where of graue Philoſophers they became foliſhe

liſhe louers. Let vs therefore leaue theſe Philoſophers at reſte, and ſearch out others: for whoſoeuer would make a Callender of al thoſe, who haue made them ſelues ſubiecte to loue, ſhould rather make a whole booke thereof, than a chapter. Menetor (as Atheneus reciteth) maketh mention of an amorous hiſtorie, worthie to be noted in our wonders, for that there is nothing more rare in Nature, than to ſee hir which loueth well, willing to make partition to an other of that, which was ſo deare vnto hir, the whiche ſome times chaunced in a notable hiſtorie that we haue to write of. Atheneus maketh mention of a cõmon woman, greatly renoumed for hir beautie, whoſe name was Plangon Mileſienne, & as ſhe was beautiful, ſo was ſhe deſired of many great Lordes: But amongeſt others, ſhe had a yong man called Colophomen, a man exquiſite in beautie, whome ſhe cõmonly plaid withall, & who aboue all others enioyed the beſt part in hir. Notwithſtãding, as theſe laſciuious loues be for the moſt part grounded on tickle & vncertaine foundatiõs, ỹ all the building cõmeth in ỹ ende to vtter decaye & ruine: euen ſo there hapned ſuch a Ielouſie betwirte Plãgon & hir friend, for ỹ ſhe vnderſtode he loued an other called Bachide Samienne, one nothing inferiour to hir for beautie & other dowries of Nature. Wherin being aſſailed wt this new Ielouſie, ſhe determined to make truce wt hir loue, & to giue ỹ farewel to this yõg gẽtlemã. Wherupõ this yong mã, who wiſhed rather to die thã to become a ſtrãger to hir, in whom cõſiſted ỹ cõfort & ſolace of his life began to embrace & cheriſh hir as he was wonte to do, but ſhe as cold as ỹ yſe of ỹ mountaigne, made no accõpte of al his plaints, ſighes & lamẽtatiõs, requeſting ỹ he wold ſhun al places of hir repaire, without making him further to vnderſtãde the cauſe of hir diſpleaſure: ỹ yong man touched more neare ỹ quicke with hir new refuſal, proſtrated him ſelfe at hir fẽte all bedewed with teares, exclaming that if ſhe deferred to giue him remedie, or otherwiſe relieue him by the influence of ſome gracious beame of pitie, he ſhould

preſente

preſentely periſhe. Plangon moued with rage, pitie, and loue, sayde vnto hym, lette me not fynde thæ duryng thy life in my preſence, vnleſſe thou preſent me with the chain of golde, ſo muche celebrated of Bacchide Samienne: wherfore the yong man without other replie went to Bacchide, to whome hauyng made vnderſtande from point to poynt the furie of the flames and ardent amitie which he bare to Plangon, vãquiſhed of pitie & loue, gaue vnto him hir chain, with charge that he ſhould forthwith preſent it vnto hir, who had ſo greuouſly tormented hym: wherin ſhe ſhewed hir ſelfe very liberall and bountifull, ſeing that the Hiſtorians write, that all the treaſures which ſhe had gathered by little and little duryng all hir life of thoſe whiche loued hir, was melted and put into that Chaine, whiche was of monſtrous greatneſſe, and alſo kept of hir with great care for the only relief of hir in hir old age, if fortune ſuffred hir to be pinched with pouertie. The yong man hauyng thus caught the praie he moſte deſired, went to fynde out Plangon, to whome he offered the chaine, making hir to vnderſtande the liberalitie of his aũcient friend, betwæne whõ neither time nor diſtance of place, nor other ſiniſter accident coulde extinguiſhe their friendſhip: wherewith Plangon, maruelling of the loue and liberalitie of hir companion, hauyng a noble heart, and not willing to giue place to Bacchide, neither in good wil nor bountie, ſent to hir again hir chaine, louyng then more feruently the yong man, thã ſhe had done at any tyme before: and that which is moſte wonderfull, imparted hir loue to Bacchide, being contente the yong man ſhoulde be common to them bothe. Whiche made the *Greekes* with great admiration to name hir after Paſiphyle. Wherin being now ſo ancred in maters of wõderfull loues, we muſt ſearch the moſt rare & maruellous hiſtories, amongſt whome I do not remember, there haue bene any dames in all the worlde, whiche haue demeaned their loue with more greate wonder, neither which haue

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te a moze eternall witneſſe to their poſteritie of their wanton and laſciuious liues, than Lamie, Flora and Lays, of whome I will wzite the life accozding as Pauſanias the *Greeke*, and Manilius the *Latin*, haue wzitten in their bookes entreating of noble louing women. But aboue all others I will folow Anthonius of *Gucuare*, Biſhop of *Monodemo*, in a learned treatiſe which he hath made of this matter. Theſe thzee Dames haue bene thzee of ỹ moſt faire & moſt famous women of the wozlde, whiche at any time were either bozne in *Aſia* oz nouriſhed in *Europe*, and of whome the Hiſtoziographers haue moſte talked, and by whome moſte Pzinces haue come to ruine and perdition. It is wzitten of them foz a wonder, that they ſo well charmed thoſe which loued them, that they were neuer lefte of any Pzince whiche loued them, noz denied at any time, anye thing they required: & further it is wzitten that theſe. iij. women as they neuer mocked any man, ſo they were not mocked of any. The Hiſtozians wzite that theſe. iij. Courtizans during their life, were. iij. of the moſte riche Courtizans of the wozlde, & after their deceaſe lefte moſt great memozie of them, foz euery of them where they dyed, did erecte a great pillour of ſtones, to continue a remembzãce of them: and beſides that euery one of them were by Nature beautiful, yet had they a further particular gyfte to allure & entice their louers to loue thẽ. The engin wherewith Lamie entrapped hir louers, pzocæded of regarde, foz by the dzawing of hir eyes ſhe enflamed the beholders. Flora wanne hirs by hir wonderful eloquence. And Lays allured by hir ſwæte & pleaſant hermonie. Wherefoze the King Demetrius, ſodainely receiuing ỹ glaunce of the eye of Lamie, was taken in the net, and that newe fire in pzoceſſe of time gained ſo much ouer him, ỹ he liued not but in hir, & not only gaue hir all he had, but alſo abandoned his wife Euxonie to followe his Lamie. Wherefoze Plutarke reciteth in the life of Demetrius, that the *Athenians* hauing

gyuen vnto him. xj. talents of ſiluer to ayde and paye his great armie, he made a preſent of all the ſaide ſume to his Lamie, wherat ỹ *Athenians* wer maruellouſly greued, to ſee their mony ſo euil imployed. This miſerable King Demetrius doated ſo extremely in the loue of his Lamie, that he honored hir as a God, ſwering by hir, as he accuſtomed to do by his Gods, till death & fortune which cuts aſunder the fillet of thoſe delites, & ſends ende to all ſuch enterpriſes, ſuffred Lamie to die, whereupon that poore King, felt himſelf ſo griped, that as ſome write of him, he kiſſed hir, and embraced hir after hir death: and not content with this Idolatrie, he made hir be buried before one of ỹ windowes of his houſe, and when any of his friends aſked the occaſion wherefore he buried hir in that place, he aunſwered them, ſighing direly: the law of friendſhip of Lamie is ſo strõgly graffed in my heart, that I knowe not wherein to ſatiſfie the loue ſhe bare me, & the bonde which I owe to hir for ỹ ſame, if not to put hir in ſuch a place, that by viewe therof my poore eyes may bewaile dayly the death of hir, and my ſorowful harte continually thinke thereof. Whereby the dolor & ſorow that Demetrius had for ỹ death of Lamie, was ſo great and extreme, that all the Philoſophers of *Athens* were to diſpute thereof, whether of theſe two things were moſt to be eſtemed, either the teares & ſorow which he ſuffred for hir, or the riches which he ſpent in the obſequies & pomps of hir burial. Within a yers & .ij. monethes after the death of Lamie, died King Demetrius. The ſecond amorous Dame, named Lays, ſpoken of before, was the daughter of a great Sacrificatour of the Tẽple of Apollo, a mã ſo expert in the arte Magicall, that he prophecied the perdition of his daughter incontinent after hir natiuitie. This Lays (as hir companion) had a King for hir friende, who was the renoumed Pirrhus, with whome ſhe went into *Italie*, in the expedition and warres he made againſt the *Romains*, remaining there a long time in his campe, & after returned with him from the warres: notwithſtanding it

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is written of hir, that she neuer gaue hir selfe to one man alone. This Lays was so sufficiently furnished with al perfections of beautie, and ornaments of Nature, that if she would haue bene continent; and not common in hir loue, there had not bene so constant a Prince in ỹ world, which woulde not haue desired hyr, and not denied to perfourme what she had demaunded of him. Being returned from *Italie* into *Grece*, she remained at *Corinthe* as Aulus Gelius writeth, and there was soughte vnto of many Kings and noble men, whome she courted and dandled with such dissimuled sleightes in loue, that if hir louers were vnfainedly passioned and burned extremely in the desire of hir beautie, she toke a singular pleasure to smile and iesse at their simplicitie and folly, being besides, noted for one of the women of the worlde, who exceeded the resse in making gayne & proffit of hir loue. I haue red one wonder of hyr, whiche I neuer hearde of in any but in hir, that is, that she neuer shewed affection to any man, neither was she in loue with anye man, whiche coulde be knowen. This Lays died in ỹ Citie of *Corinthe*, being of the age of lxxij. yeares: the death of whome, as it was muche desired of manye honeste Matrones, so was it asmuche lamented of many wanton louers. The third Dame of the world, was named Flora, which was an *Italian*, farre surmounting the two others in generositie & noble discēt: for she was issued of a certaine *Romain* Knight, greatly renoumed in the feates of warre, who deceassed with his wife, leauing this yong mayde of the age of xv. yeares, no lesse charged with riches than endewed with greate beautie, & the only doughter of hir parents: In such sorte that as the yong Damsel was yong, riche, beautifull, & enioying a libertie without controlement, which be the greatest baudes of the worlde, and chiefe meanes to make a woman glide in suche slippery pathes, seeing all these meanes, she did determine to goe vnto the warres of *Affrique*,

where ſhe made ſale both of hir perſon and honour: and ſo flouriſhed in the time of the firſte warres of Punique, when the Conſull Manileus was ſente to *Carthage*, who ſpente moze monie in making loue to Flora, than in the conqueſte of his enimies. And like as this Damſell was iſſued of a moze gentle and noble race, than the other two befoze recited: euen ſo ſhe ſhewed hir greatneſſe in the choiſe of hir louers, foz I neuer red that ſhe gaue hir ſelfe ouer to meane and pettie Companions, as Lays oz Lamie did, but cauſed to be ſet vp a ſcrol ouer hir gate, which ſaid: King, Pzince, Dictatour, Conſul, Cenſour, Biſhop and Queſtour may knock and enter, not ſpeaking of Emperour oz Ceſar, foz theſe two famous names, were not of long time after created by the *Romaines*, in ſuche ſozte, that ſhe neuer committed hir ſelfe, but to men of high degree, dignitie and greate richeſſe, ſaying alwayes that a woman of greate beautie ſhoulde be aſmuch eſteemed, as ſhe values and accomptes of hir ſelfe: Albeit Lays and Flora were contrary in doings, foz Lays woulde be payde hir hire befoze ſhe had perfourmed hir wozke. But Flora, without making accompte either of golde oz ſiluer, would be gouerned of hir louer. And being one daye aſked the cauſe of that, ſhe aunſwered. I committe my perſon to Pzinces and noble men, to the ende they maye deale with me, as noble men oughte to do, foz I ſweare by all oure Gods, that there was neuer man gaue me ſo litle, but that I had moze than I loked foz, & double to that I demaũded: ſaying that a ſage woman ought not to make pzice of hir loue, foz the amozous pleaſure ſhe doth to any man, but rather foz the loue ſhe beareth to him, foz that al things in the wozld be pziced at a certaine rate, except Loue, which can not be payed but wyth loue. Wherfoze all the Embaſſadours of the wozlde whiche came into *Italy*, caried back as greate and ſeueral repozts of the beautie and nobleneſſe of Flora, as of the Publike weale of *Rome*, foz that it ſeemed as mõ-

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ſtrous a thing to ſée the riches of hir houſe, hir beautie, the princes & noble men who dayly required hir, as alſo to behold the great preſents they made vnto hir: for loke what day ſhe paſſed on horſebacke in *Rome*, the viewe of hir & hir attire, gaue ſufficient occaſion to all the Citizens to talke thereof one moneth after. She dyed at the age of .lx. yeres, leauing hir wealth and riches to the people of *Rome*, as hir onely heires, whiche was eſtéemed not onely ſufficient to haue edified the walles of *Rome*, if they had bene vtterly in ruine and decaye, but alſo to haue redéemed the common wealth. Wherwith giuing ende to the diſcourſes of theſe Women, there reſteth to ſearche oute ſome other cauſe more ſtraunge and rare in oure wonderfull loues. Cornelius and Suetonius write, that the abhominable tyrant Nero, did not only offend grieuouſly in the abuſe of a number of honeſt and chaſte virgins, but alſo cauſing to be gelded a faire yong boy, whome he named Sporus, with intent to tranſforme hym into the vſe of a woman, he maried hym with open ſolemnitie, vſing him in the place of his wyfe, touching the exerciſe of mariage, and aſſigned dowrie and portion accordyng to the order. And whether may we terme it an act of wonderfull loue or effect of doating foly? Herodotus reporteth of the daughter of Cheopes Kyng of Egypte, who hauyng conſumed his treaſure and reuenue in the ſupplie of a hundred thouſande workmen, labouring vpon a moſte ſumptuous Pile whiche he made, and being as deſtitute of money, as voyde of meanes to get it, commaunded his daughter to commit hir ſelfe to ſenſuall proſtitution, and that with charge, that ſhe ſhould not only racke hir honoure to a high price, but alſo refuſe none, whoſe companie broughte commoditie, which ſhe performed accordingly, demaunding of euery one that delt with hir, a ſtone, by whoſe gaine was raiſed ſo much as builded the Pyramides, or hyll whiche carieth in the front a hundreth and fiftie fote. Ludouicus Vartomanus writeth, that

there is an other maner of makyng of loue at this day in vſe in a certaine prouince of *Indie*, named *Tarnaßeri*, which is no leſſe wonderful thã the precedent before recited, if ỹ experience wer to be ſæne: he declareth, that when a yong mã is enamored of any dame, deſiring to make hir vnderſtand the flames of his loue, he taketh a piece of woullen cloth dipped in oyle, and putting therto fire, coucheth the ſame vpon his naked arme, enduring that flame vntill the cloth be cleane conſumed, without ſhewyng any kinde of dolour, teſtifying by this, that he is ſo ſtrongly embraced with the loue of his lady, that there is no kind of torment or martirdome vnder the heauens, whiche he woulde not taſte or be partaker of for hir ſake. But to the ende we ſhould not taſt too much of theſe filthy and ſtinking loues, I wil ſhewe you, that there is to be founde as great wonders in chaſte and vertuous loue, whiche is ſufficientely proued by ſundry examples, of late written by my brother G. Fenton, in his boke of Tragical Diſcourſes. For what is more ſtrange in Nature than to ſee a man ſacrifice himſelfe to accompanie to death the perſon whom he loueth? And notwithſtãding they haue found a numbre of exãples of womẽ, which be more tender & feareful thã men. The chaſt Porcia, daughter of Cato, loued ſo entierly hir huſbãd Brutus, ỹ after ſhe vnderſtode he was ſlain in *Theßaly*, in ỹ fields *Phillipiques*, for ỹ ſhe could not preſently get a knife to kil hir ſelf, ſhe deuoured burning coales. Cleopatra, late quœne of *Egipt*, nothing inferior in frendſhip to ỹ partie aforeſayd, hauing heard of ỹ death of hir huſband Anthonie, although ſhe was warely garded by Octauius Ceſar, who would not ſhe ſhould kil hir ſelf, yet notwithſtãding their great care to preuent ſuch a miſchief, as Apianus Alexãdrinus writeth, ſhe was deſtroyed by a cruel kinde of tormẽt, for ſhe made hir ſelf to be deuoured of ſerpentes. Neither let vs forget Arthemiſe quœne of *Carie* in *Greece*, who after ſhe knew ỹ king Mauſol⁹ hir huſbãd was dead, ſhe dreyned wel nigh al ỹ watriſhe powers of hir body by teares: & after

Valerius Max. lib. 4.

ter she had sufficiẽtly lamẽted, she caused to be made so excellẽt a sepulchre, ẏ it was put amõgst the maruels of the worlde: & not cõtent with this, esteming ẏ body of him that had ben ẏ organ of hir life, not sufficiently honored with so sũptuous a tõbe, vnlesse she serued him as a sepulchre hir self, caused al ẏ bones of hir husband to be subtilly beatẽ to pouder, which she ordinarily vsed in hir meat & drinke till they wer cõsumed. We should not maruel of these wõderful flames of loue, which enchaũt & charm so wel ẏ humain sense, ẏ they do not only walk incurable by al ẏ most sensible parts of our friends, but ẏ more is, they make vs very oftẽ to become mad, frãtike, & without reason, as appered by a yong gentleman, issued of ẏ best house of *Athens*, who of extreme sorow died, for that they wold not suffer him to cherish & loue an image of Venus, of which he was greatly enamored. And bisides, it is most strange, ẏ the cõtagious tickling of this amorous venim, doth not only touch ẏ humain creatures reasonable, but also ẏ infection therof corrupts brute beasts. Which Plutarch witnesseth in an experiẽce of an elephãt, who with Aristophanes of *Alexãdrie*, loued a maide, to whome ẏ beast did as liberally and frankly impart his amorous desire and zeale by secrete and simple signes, as Aristophanes by all the eloquẽce he could deuise: neither is it so straunge altogether, that brute beastes do loue creatures resonable, seing they ar oftentimes so pressed and pricked forwarde with their amorous passion, that they are seene in diuers sorts & kindes to vse force against women. Wherof Edouart in his histories of beasts, giueth an example of a certain kinde of rough or shaghaired apes in some countreys of *India*, against whome, the people vse a special defence to kepe them from their townes and houses, for that when they fele any motion of nature, or rather prouoked with desire of filthy lust, they neither spare mayde, widow nor wife, nor regarde estate, condition, or degrẽ of women. Wherof haue ben founde diuers proues

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in sundry vnhappie women that stand not vpon their gard against the furie of such beasts. Saxonius in his tenth boke of the historie of the *Danes*, writeth (as of most credit and truthe) that a Beare in *Swetya*, serching his pray vpon the Mountaines, met by chaunce a Shephierds wife, whome he caried to his denne, where in place to deuoure hir, hée conuerted his hunger into pleasure and vse of hir body. And it is more maruellous, that the furie and violence of Loue is so great, that the wilde, brutall and cruel beastes do not onely fèele the same: but (which more is) the Trées and liuely Plantes of the earth, the whiche we sée, shewe a certaine likenesse and affinitie of loue: in such sort that as Theophrastus and Plinie haue written, there be diuers Trées and Plants, which if you take away the males, and place them farre from the females, they presently wither, and continue in perpetuall barennesse. As we may sée of the Vine, who imbraceth the Elme, ioying and reioycing much at his presence. In like sorte the Iuie, whiche is so great a louer of certain Trées, that it accompanieth them after their death: Which gaue occasion to the Auncients, that when they toke vpon them to depaint perfect friendship, they expressed the same by the trunke of a deade trée, enuironed about with Iuie. Wherfore to put end to these mosse wonderfull thyngs, the secretaries of nature do acknowledge, that ther is also a secret amitie amongst mettals & stones: for proofe of ỹ Adamãt louing yron draweth it to him, & hauing caught it, holdeth it insuche sort, that it séemeth to be grieued and touched with a certain ielousy, when they offer to take it from him. There is also shewed maruellous puissance of frendship in mettals, whiche discouered, shew wonderfull effects of amitie, the whiche is sufficiently experimented in golde whiche we sée so manifestly affected to quicksiluer, that being plunged therein, séemeth incontinent rauished & captiue thervnto, by force of some furious flame of Loue.

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A wonderfull Historie of a Monster, out of whose bellie issued an other man, all whole, reseruyng the head.

CHAP. xxiij.

OCellus Lucianus, a *Greeke* Philosopher, in a certain little worke whiche he made, treating as well of the nature of all things, as of generation, shewyng vnto vs, that we ought not to goe to the holy state of matri-

monie for voluptuousnesse & plesure (which oftentimes is not absent) but ỹ our principal intent ought only to be for procreation, which is not ordeined of ỹ Almightie for plesure only, but for ỹ perpetual conseruatiõ & permanẽcy of humain society: wherfore being impossible, ỹ a mortal mã shold liue always, God supplied that default by continual and perpetuall generation, to the ende ỹ the earth might be multiplied, the cõmon weales peopled, & the humain societies cõserued. In cõsideration wherof, we must cut of al these generatiõs, which be made against ỹ ordinãce of nature: for by ỹ meanes it often hapneth, that ỹ frute springing therby is vnclean, miserable, monstrous, vicious, odious & detestable, aswel to spirites & deuils, as to men & families. And of these vnlauful copulatiõs & licentious dealing, oftentimes were borne mõstrous infantes: As we may see in beholding this before figured, out of whose bely issued an other man, wel formed in al proportions & membres, reseruing the head. Like as this man was of the age of .xl. yeres when he was sẽne in *Fraunce*, in the yere 1530. Euẽ so he bare ỹ body betwixt his armes with great maruel to al ỹ worlde, which assembled in great troupes to sẽ him. Wherupon they sayd, he was begottẽ of some cõmon woman, who had giuen hir self indifferently to al cõmers. Mine author semeth to haue sẽne him at *Valẽce*, in ỹ very same forme you sẽ him here pictured, at such time as mõsier *de Coras* red ỹ Ciuil lawes there: afterwards they saw him nigh *Paris*, in a town called *Montlehery*, as many haue witnessed: besides ỹ the good mã Iohn Longis printer in that vniuersitie, assured me, ỹ hauing with others takẽ the sayd person at ỹ sayd *Montlehery*, deuoyde of the sayd monster, enquired of him what was become of ỹ deformed creature which they had sene in times past spring out of his body.

¶ *Notable histories of many Plants, with their propreties and vertues, together with a wonderful roote of Baara, Written of by Iosephus the Hebrue author.*

CHAP. xxiiij.

IF there be any thing worthy to be considered of in all the principall parts of physike, certainly it is that which brings vs to the knowledge and searchyng forth of the nature and propertie of Plants: for besides the cõmon vtilitie which they bring to mankind, yet shall we discouer therin an antiquitie so greate, as we can not lerne or attain vnto, without extreme admiratiõ: for lyke

as euery arte was inuẽted almoſt as ſoon as God had created man, & afterward augmented by the induſtrie of man: Euen ſo the herbs & plants immediatly after the creation of the elements at ſuch tyme as ther liued no mã vpon the earth, ſprong (folowing the cõmaundement of the Lorde) from the caues and entrailes of the earth, garniſhed with their propre and diuine vertues. Which beſides that Moſes the great Lawyer of God, ſufficiently proueth in Exodus, we may alſo alleage the opinion and witneſſe of the auncient *Grecke* poetes, as Orpheus Muſeus, and Heſiodus, who haue treated of the praiſe of Penyroyal, as alſo hath done Homerus of *Aliſier*, and others, as in like maner Pithagoras, hath cõmended the *Eſchallottus*, Criſippus, *Chou*, and Zeno the *Caprier*: beſides it is a thyng moſt ſtraunge, that Salomon king of the *Iewes*, Euax, king of the *Arabians*, Iuba king of the *Mauritans*, were ſo curious, not only to know the names and propreties of plantes, but alſo the moſte part of them haue diligently written therof. Dthers haue entertained great philoſophers, and *Arboriſts* in diuers deſerts of *Aſia*, *Europe*, and *Affrike*, for to diſcouer the ſecrets of herbes and plants. Further it is a thing moſte maruellous, that a great number of plantes muche renoumed, haue taken their names of many kings, as *Gentiane* toke the name of Gentius king of the *Illyrians*, *Lymachie* of Lyzimachus king of the *Macedonians*, *Teucrii* was inuented by Teucer, *Achilea* of Achilles, *Arthemiſia*, of Arthemiſe quœne of *Curie*. But nowe it reſteth for vs as me ſœmeth, hauing ſearched very narrowely the Antiquitie and prayſes of Plantes, to be as diligent, folowing oure cuſtome, in ſœking forth if we can fynd amongſt hearbes, any thyng monſtrous, wonderful or ſtraunge, as we haue done in the moſte parte of other thyngs contayned vnder the concauitie of Heauen. The Auncients haue reknowleged, I know not by what meanes, ỹ maruelous efficacie of a plant, which they called *Agnus caſtus*, whoſe leaues are

like

like vnto the Oliues : for all those, who haue written of the Nature and propertie of this plante, saye that it resisteth the sinne of the flesshe, and that those which either carie the same about them, or drinke the iuice thereof, be neuer tempted at any time to incontinencie : for which occasion the maides in olde time, bare the braunches and bowes of that hearbe in their hande, and made garlandes therof to weare vpō their heads, thinking therby to make die & estinguish the heates of the flesh. Wherefore Discorides in the .xb. chapter of his first booke, treating of ỹ Nature of plants, sayeth that the *Greeks* named this træ Agnos, that is to saie chaste, for by that the Ladies sometime in the Citie of *Athens*, garded their chastitie, by making their heads thereof, and doing sacrifice therewith to Ceres. Euen as we haue described the singularitie of Agnus Castus which defends the chastetie of such persons as vse the same : so are we nowe to make mentiō of an other hearbe altogether contrarie to the Nature of Agnus Castus, and as who would saye his mortall enimie, for it makes suche as vse the same, lasciuious, prompte and readie to the Venerian actes : The Auncients haue named this hearbe Satirium, for that the *Satires* and sauage Gods, were the inuentours of this plante, for the better satisfying of theyr lusts and concupiscence when they wente to playe by the forests & raues with the *Nimphes*. Albeit the *Greeks* cal it Orchis or Cmoforchis, for that, that this rote is like the two genitories of a dogge, in such sorte that it sæmes that Nature woulde haue lefte some marke and token in this rote, for to shewe the maruellous effects or works natural. Wherefore those then, sayeth Discorides in his third booke and .xxij. chapter which he writeth of plantes, which desire to haue the companie of women, ought to vse this rote, for that it makes men prompte & readie to the exercise and worke of Venus, and as they saye, this rote being holden in the hande, prouoketh a man to desire the

pleaſure of a woman. Beſides, there is one thing worthie to be conſidered of in this rote, & as who would saye wonderful, that is, that as one of these two rotes, which reſembleth (as we haue saide before) the genitories of a dogge, excites & ſtirres a man vnmeasurablie to the wanton actes of Venus, so the other rote which is a little lesser, extinguiſheth & hinderth the desire of the flesh, in such sorte, that as one of these rotes prouoketh the euill, so the other giueth remedie. Plinius, Dioſcorides and Galen be authours of this, and Dioſcorides writeth, that the women in *Theſſalie*, gaue to men to drinke of that moſte fleſhly rote, the rather to prouoke and ſtirre them to the luſts & abhominable desires of the flesh. Wherefore reader, I will not forget to declare that thou ſhalt not neede to doubte of me in all this treatiſe of the wonders of plants, the deſcriptions, faculties, temperaments and diuiſions of them, for that this worke woulde be exceſſiue & excede the limits of my meaning: Wherein Dioſcorides, Theophraſtus, Galen, Plinie, Matheolus Fuſcheus, Ruel and many others haue so well spoken in that, that there is nothing to be desired more than they haue written thereof, whiche I woulde gladly haue tolde before vnto those which thinke that I had here confounded the diuerſe kinds of Satirium, like this that the *Greekes* haue called Orchis Serapias, wherof Paulus Ægineta, and Aetius haue made mention, which others saye to haue receyued that name of Serapius, God of the *Alexandrians*, by reason of the greate & impudent laſciuitie, for which cause they worſhipped him in a place called *Canope*, there where he had his Temple of greate reuerence, & Religiõ, as Strabo reciteth in his .xvij. booke of his Geographies. Wherefore it ſuffiſeth me in this chapter to write ſimplie, that there is more cauſe of maruell and wonder in some particular plant, than in euery plant. The Auncients as Chriſippus, haue founde cauſe of wonder, I can not tell by what meanes, in the plante whiche we commonly call

Baſill,

Basill, who were of opinion that it makes a man, senselesse and madde: the goats refuse to eate thereof, which giues iuste occasion to man to flye the rather from it. They adde further, that bruising it and putting the same vnder a stone, it engendreth a Scorpion, or if they chawe it and set it in the Sunne, it brings forth wormes. Furthermore, some saye, that if a man be stoung of Scorpion the daye that he eateth of Basill, he shall neuer be hoale, likewise some assure, that bruising a handefull of Basill with Cancres marins, or of the Riuer, that all the Scorpions farre or neare will come vnto him.

Wherfore I am not ignorant, that those whiche came after Crysippus, did so abhorre *Basill*, that they neuer vsed the same. The herbe called of the *Latins*, *Herba pulicaris*, hathe such a colde vertue, that being cast into hot boiling water, it will kill the heate therof. In like maner, as *Chameleon albus*, serueth vnto men in stede of Treacle against poyson and all venims: Euen so notwithstandyng it killeth and destroyeth Ratts and dogs eating therof. It is in lyke maner a little Thistle growing by the grounde, without any stalke, putting vp pricks like an Hedgehogge, hauing in the middle a knap ful of pricks, in which do appere purple floures, that growe into plumes, fleeing away with the winde, like as of other thistels, hauing a white rote & swete, groweth on olde landes and bare hilles. Also Dioscorides, Plinie, and Pithagoras write, that the herbe called *Scylla*, and of the Apothecaries *Squilla*, being hanged in a house, deliuereth men from charmes, sorceries, and enchauntments, the rote wherof is like a onyon. Wherfore the good searchers out of the secrets of plants haue founde by experience that our Persley, whiche the *Latins* call Apium hortense, and the *Greekes* Selinon, by a certaine secret propretie engendreth in vs the falling sickneste, in suche sorte that Simeon Sethy writeth that it is necessarie for suche as be subiecte to that euill, to take hede

they

they vſe not ỹ ſame,for it often happeth that thoſe whiche be deliuered from that diſeaſe, by vſing of Perſley, fall a freſh into the ſame againe. In like maner Plinie writeth, that nurſes oughte not to eate therof,for ỹ infant (ſayeth he) by ſucking the milke of hir breaſt which eateth therof, very often is perſecuted with that diſeaſe. Furthermore the Conſyre,whiche the Apoticaries (commending with ſo many barbarous wordes) do call Conſolida maior, hath ſo greate a vertue to knit, and make to growe and ioine together freſhe hurts,for as Plinie and Diſcorides witneſſe, being put in a pot with ſundrie pieces of fleſh,it will knit and ioyne them together:for which cauſe the *Greeks* called it Symphiton for the gret vertue it hath in knitting & ioyning togethers. Euen ſo the *Greeks* and *Romains* celebrated alwayes amongeſt their excellent plantes,that which is called in *Greeke* Periſtereon, in *Latin* Verbenaca , and in Frenche Veruaine, it hath bene named auncientlỹ Hierabotane, and Sacra herba, that is to ſaye,a holye hearbe, for that at *Rome* in times paſte,it ſerued them not only to purifie their houſes, but alſo their familye was dreſſed with it,and for a more ſuperſticious eſtimation of this hearbe, they hong the altar of Iupiter with it afore they perfourmed their ſacrifice. Their embaſſadours that wente vpon holy meſſages were crowned with it,bycauſe as Diſcorides writeth,it was very proper to withſtande wicked ſpirits, and purge the houſes, hong or garniſhed with it. Dioſcorides and Plinie be of opinion that the houſe ſprinkled with the water of Veruaine makes the people ioyfull, and thoſe which aſſiſte the bãquet where is eyther dearwe or mentiõ of this water,ſhalbe repleniſhed with mirth and gladneſſe. The plante which the Apoticaries call Nenuphar, and the *Greeks* and *Latins* Nymphea growing moſte commonly in Poles and riuers, bearing a greate grẽne leafe , hath ſo greate vertue againſte the hote and wanton motions of youth, that being taken in broth once a day by the ſpace of

xl.dayes

yl. dayes, it mortifieth altogether the appetite of sensualitie, and eating it fasting among other meate, it defendes you from vnchaste thoughtes and dreames of Venery: prouided alwayes that this must be wrought of the firste kinde of *Nenuer* whiche hath a yelowe flower like to a Flowerdelice, wherof besides the authoritie of Plinie and Dioscorides (first authours hereof) experience makes it of faith and credit. For in the olde time it was applied to Monkes and Nunnes, and other people of deuotion in Religious houses, to pull downe and mortifie their flesh. The Ancients named it *Nimphea*, bicause the virgin Nympha being ielouse of Hercules, became leane, pale and so full of mortall passions, that death gaue ende to hir sorowes, and afterwarde (as they beleued) she was chaunged into this marrishe and waterie hearbe to delaye hir heates: It is common in euery place and of. ij. sortes, the one hath a whyte flower, and the other carieth a yealowe floure. *Iuye* called in *Latine* Hedera, and in *Greeke* Cysses, is a common herbe, yet it containes in it many things worthy of commendation, firste it troubleth the minde if a man take to muche of it: it brings forth an humour or gumme, whiche as Galen saith, burnes secretly as a hoate plaster, without being perceyued: besides it serueth for a depilatour to make fall the haire in euery place about man and woman: the little graines or sœdes of *Iuye* taken in broth make men become barreine. Plinie addes beseydes to the vertue of this hearbe, that men that be melancholike and subiect to diseases of the Splene, are easely healed if they do but drinke in cups or goblets made of the wood of this *Iuye*. The Mandrake hath moued greate cause of wonder to suche as haue written of his properties and power, Pithagoras calleth it *Antropomorphen*, by reason it hath a rote whiche resembles the forme of a man, others haue named it *Circea* as of Circes, persuading that the rote was good to make men loue, and that there was in it a cer-

ſaine amorous charme. I ſawe in a faire at Saincte Germains in *Paris*, a rote of a Mandrake, ſo well counterfaited by arte, with rotes and braunches one linked within another, that it reſembled properly the fourme and ſhape of a man, whiche broughte ſuche value and eſtimation to his practiſe of deceite, that he ſolde of them for twenty crounes a piece, by which vnreaſonable gaine, his abuſe was diſcouered, and he conſtrained in the ende to carie his rote into *Italy*, from whence he ſayde it firſte came, whiche maye ſuffiſe for the deceits in this rote, and nowe let vs returne to his ſingularities and vertues. Dioſcorides writes that it is of force to mollifie the *Ivorye* and make it apte to plye and turne, and faſhion in any worke or forme that a man wil, boiling it with the *Ivorye* the ſpace of fire houres. It is moſte certaine that it is of a marueilous vertue to caſte men on ſlæpe, and ſo to enſraunce ſuche as are to be opened or cut in any member, that they ſhall not fæle the paine, if firſte they taſte of the iuice of this Mandrake: ſome do vſe it in parfume for the ſame purpoſe. There be. ii. kindes of Mandrake, whiche growe in manye places on the mountaines in *Italie*, but ſpeciallye in *Powylla*. Whereof diuerſe grafters and ſetters of plantes haue broughte awaye both Apples and rotes. It is as ſtrange, which the Philoſophers attribute vnto the plant whiche the *Latins* call *Nerion*, the *Greckes Rhododendros*, the Frenchemen *Boſage*, and we *Roſelaurel*, it hath the floures of a Roſe, and leaues of a *Laurell*: but that whiche is moſt wonderful, thoſe leaues kill Dogges, Aſſes, Moyles, and many other foure foted beaſtes: and to men or women, if it be taken in broath with wine, it ſerueth as a counterpoyſon or ſouereine Medicine againſte the bytings of all venomous beaſtes: and yet if goates, ſhœpe, and ſuche lyke weake beaſtes doe drinke of the water wherein thoſe leaues haue

bene

bene dipped, they doe swell and dye forthwith. *Lentile* the whiche of the *Latins* is called *Lens* or *Lenticula*, procures fearefull dreames, specially vpon his firste decoction as Plinie and Dioscorides affirme: & those whiche haue not meane to eate of this meate, become Lepers, as Galen and Plinie say.

This may suffise (in mine opinion) for the curious searching of the straunge properties of Plantes. There resteth now to discouer vnto you the wonderfull vertues of suche as haue power to confounde and kill man, for the vse of whome, not onely all plants and hearbes, but all other things contained within the pourprise & compasse of of this visible world are and haue bene created, and yet to kepe him vnder, and that he lifte not vp his horne to high nor swell with pride and ambition, the Lorde hath caused to appeare out of the earth, certaine little rootes & plants with power not onely to be maister ouer his pride, but also euery moment of the daye, to threaten hym wyth death and perfourme it. The Hemlocke called *Cycutæ* of the Latins, sufficiently knowen to moste men, is of a propertye to smother and kill suche as do drinke it in any broath, whereof the *Athenians* made a proufe in Socrates at suche tyme as he was falsly accused by Auytus and Meluycus for speakyng blasphemie against the Gods, vsing this hearbe (as a common punishement) and made hymselfe perfourme the office of executioner. Dioscorides in his treatise of poysons and their remedies, doth exaggerate wonderfully the accidents and *Symptomes* of him that hath eaten of this herbe. For (sayth he) suche as haue eyther dronke or eaten of it, haue a visible vertue in their eyes, although they be blinde and haue their mindes so troubled that they are notable to discerne any thing, and bléd continually, and suffer all extreme colds of the body. And lastly, the poyson of this Plant doth so restraine the

breath and blaſte in the rãde of the lightes that the patientes do die as thoughe they were ſtrangled: and therefore(ſaith he) this poyſon oughte at the firſte to be drawne out of the bodye by vomitte, and then by gliſters, to the ende that, that whiche is diſcended to the bowels, do alſo come out. That whiche ſome cal *Thymeo*, and the *Latins Tapo*, being receyued at the mouth, is venomous, driuing the whole bodie into ſuche a colde, that it ſtops the breath in a ſhort time. The hearbe of *Sardania* eaten, maketh a man become incenſed, and breedes a certaine wanneſſe in the lips, in ſorte that who hath eaten of it ſeemes alwayes to laughe, from whence moues the wicked prouerbe, the laughter of *Sardanya*, which appeares at large in Solyn, Dioſcorides and ſpecially in Eraſmus *Chyliads*: in like ſorte the plant which the *Latins* call *Hioſciamus*, the *Greekes*, *Hioſciamos*, and the Frenchemen *Iuſquiane*, but chiefly that whiche hath the graine blacke, makes a man ſleepie, and to loaſe his ſenſe according to Plinie and Galen, and as Dioſcorides ſaith, it ſtirres vp ſuche vaine follyes as commonlye we ſee in a dronken man. Aelian writeth in his Hiſtorie, that the wilde Beares feeding of this hearbe are readie to ſoune, and that not without daunger of death if they waſhe them not preſently in water. And nowe there is a kinde of plant called in Latin *Aconitum*, in Frenche *Aconit*, and in Engliſhe a *Libardbaine* or *Wolfbaine*, whiche as laſte ſhall ſeale vp our deſcription of venomous herbes, bicauſe it is of a more readie and ſodain nature of death, than any other, and ſpecially that which they cal *Pardalyanches*, which killeth ye Libarde and beareth, a leafe like to a wylde Coucumber, but it is ſomwhat leſſe and more ſharp: an other kinde of *Aconite* is called *Lycothonon*, bicauſe that wolues hauing eaten of it die immediatly: the firſt kinde growth in euery place, but the ſeconde is founde(& that but ſeldom) in deepe valleies betwene moũtaines. Al kinds of *Aconit* performe

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their poiſon moſt by gnawing the intrails, & putrifactiõ of good humours: The firſt kinde killeth wilde Boꝛes and other ſauage beaſts: and thoſe which hunt wolues do often vſe it to make them die. It is moſte certain (accoꝛdyng to Plinie) that as *Aconyt* is the moſt ſodaine poiſon that is, ſo the females of any beaſt whatſoeuer, touchyng it in any ſoꝛte with their ſecrete parts, doe die pꝛeſently. He ſayth again, that *Aconyt* giuen to a man in hot wine, is pꝛeſent poyſon and killeth, if he finde not ſome thyng in the body of man, which can kill it: foꝛ hauing encoũtred any thing of like ſubſtaunce to himſelfe, he ſtirreth and quarelleth as if he mette with an other poyſon in the intrailes of the man: but that whiche maketh it of moꝛe maruell is, that two moꝛtall poiſons mæting in the body of one man together, the one killeth the other, and ſaueth the man on liue. Wherwith we will now knit vp our Diſcourſe of venomous herbes, and bꝛing in thoſe that be moꝛe familiar and friendly to man: amõgeſt the which the auncientes had in moſte eſtimation the *Balme*, as moſt wonderful in his vertues. Some wꝛite that this excellent hearbe of the *Balme* hath heretofoꝛe growne only in the towne of *Ferico*, from whence he fetched his name, foꝛ *Ferico* in the Hebꝛue ſignifieth good ſmell. Plinie pꝛeferreth it afoꝛe all the other oders, and ſayth there is none of it now but in *Iuda*: it groweth ſpædily, and muſte be vnderpꝛopped and tied as you ſtay a vine, oꝛ elſe it will fall to the earth: the leafe of a *Balme* is alwayes græne, and reſembleth moſt the Herbe *Grace*, it can not bꝛoke that one cut oꝛ hurt it with any inſtrument of yꝛon. Wherof Cornelius Tacitus wꝛiteth an experience and ſayth; that if one offer to touche it with yron, it ſæmeth to ſhꝛinke foꝛ feare, and therfoꝛe it muſte be handled with inſtruments of bone, oꝛ ſome other lyke ſubſtance: foꝛ if you touche it with yꝛon to haue eyther liquour oꝛ oyle, it dieth foꝛthwith: but cutting it wyth inſtruments agræing with his nature, it yeldeth a ſucke oꝛ

ſappe whiche they call *Opobalſamum*, whiche is wonderfull ſwæte, although it bring but a little taſte. The principal vertue of this Plant conſiſteth in the humour, the ſecond in the ſæde, the third in the barke, and the laſt of all in the wæde After Titus the *Romaine* prince had deſtroyed *Ieruſalem*, reuenging the death of Ieſus Chriſt, the herbe & plant of the balme were tranſported into *Egypt*. Petrus Bolonus, a diligent ſercher of rare things writeth, that in the tyme of his pilgrimage from *Leuant*, he went to ſæ the garden where grewe the Balmes, being a good league from *Caire*, where he ſayd, he ſawe not aboue nine or ten plants, and the ſame very curiouſly garded and incloſed wyth greate and high walles. The laſt precious vertue of this plant is, to preſerue (a long time) from corruption, any fleſh that is either rubbed or perfumed with it. There is an other herb which hath ben heretofore very rare, albeit now ſomwhat familiar, called *Lyons foote*, which groweth in mountaines, and hath leaues like vnto the leafe of a Mallowe, ſauing that they be more hard, ful of ſinews, and criſpie: it ſpringes in May, and floures in June: it is moſte ſoueraine to conſolidate all kind of hurts, and much employed that way by the ſurgeõs of *Almayn*. The phyſitiõs of late put it among the rare and wonderful plants, bicauſe of his wonderfull power to conſolidate all hurtes: they write that if eyther maides or wiues that be corrupted or haue forfaited their virginitie do vſe of it, it maketh them ſæme maides as at the firſt, ſpecially if it continue any time in his decoction: as if ther be pieces of canuas or linnen cloth dipped or bathed within the water of it, and applied or layed vpõ their dugs, it maketh them ſhrinke and retire, and becom round and hard: it begins now to be cõmonly knowne in *Italy*, and of ſpecial delite with certain womẽ that ſtand in nede of it. The Corall whiche is called *Lythodendron*, that is to ſay, a Træſtone, is no leſſe meritorious for eſtimation thã the reſt, ſeing it is a plant that groweth in ẏ ſea, which as Dioſcorides writeth, being drawen out of the botom of the

ſea,

sea, becomes hard with the aire, & so is made a stone. This little trée or plant of *Coraile* is grëne, & softe, being in the sea, and beareth a frute like vnto hornes, aswel in bignesse as in figure: this plant when it is drawen out of the water is all ful of mosse, and is not red, but cõming after into the hands of workmen, they polishe it artificially either vpon the tornell by force of the file, and so smothe him with the pouder of *trypoly*, to giue him his glæ and beautie. Al kinds of Coral be very cõmon in *Italy*, bicause that ỹ people there do fishe for them in the sea *Tyrenum*. The Corralls haue an hidde vertue against the *Epilepsia*, or foule euil, being an infection in the head, they defend houses from harme by lightning, they restraine the flux menstruall, they are good for gnawing in the gummes, for blaines and biles in ỹ mouth and for the flux of fæde. Auicen holdeth them mosse soueraine to glad and comforte the heart. Dioscorides maketh mention but of two kindes of Coral, that is red & black, and yet we read, that in diuerse seas in *Europe*, are founde of them that be very white, and they be sponging & light. Dioscorides Schylyen in his .xvi. boke telleth a wonderfull historie of a plant ỹ was shewed to Alexander in a vision, wherwith he healed his people ỹ wer hurt with venomous weapons, which me think not much impertinent to put in this place by reson of his wõderful effect. After Alexander (sayth he) had victorie against ỹ *Brachmans*, wherof ỹ most part were either killed or taken prisoners, he foũd sundry of his *Macedonians* sore hurte and in daunger of deathe, by reason that the ende of the Darts and Arrows of their enimies were poysoned, the same mouing corage in them to attempt the battail against him. The venom was made of certaine serpents, which they killed, and layed them to drie against the Sunne, the heate wherof made issue out a sweate, with the which sweate also distilled the poyson of the serpente, the whiche was of suche violence, that who was hurte with any weapon dipped in it, lost incontinent his fœlyng, and by and by turned into wonderfull tormẽt

by

by the retraction of ſinews, and tremblyng of all his bo-
die, his fleſhe became blacke lyke leade, and by continual
vomite, caſte vp a maruellous deale of choler, beſides the
which came out of the hurte a blacke ſcumme, wherof en-
gendred a putrifaction, which as it was fermed and iellied
gained forthwith the noble partes, and made the paciente
die in great martyrdom. The King was not ſo ſorowfull
for all the reſt of his people, as it grieued him in the payne
of Ptolomeus, at that time one of the kings minions, and
after his death ſupplied his place, with no leſſe loue & awe
of his people than he. And as there was thorough out the
whole armie generall ſorow for the martirdom of Ptolo-
meus, there chaunced a ſtraunge caſe, and the ſame of
more meruaile, bicauſe (as Diodorus ſayeth) many referre
it to an expreſſe prouidence of the Gods. The King ſleping
in his tent, not without great care for the griefe of his Pto
lomey, a great dragon ſæmed to houer afore him as in a vi-
ſion, holding an herbe in his throte, wherof he taught him
both the vertue and the place where it grewe. Alexander
awaking vpon this viſion, wente immediatly to ſæke the
herbe, and hauing founde it, he ordered it in ſort of a plai-
ſter, and applying it to the body of Ptolomeus, gaue him
alſo to drinke of the iuyce, wherupon he with others were
reſtored and made hole in fewe dayes. Diodorus, although
he recite the Hiſtorie, yet he feareth to tel the name of the
herbe: but Plinie treating of a like accident, declareth the
name of a certaine herbe, which was good to cure the hur-
tes of ſouldiers, ſpeaking in this maner: Sometime (ſayth
he) the vſe and experience of herbes are founde by chaũce,
or rather to ſpeake the truthe, by a certaine Oracle of the
gods, as hath ben written of the plant called Cynorthom-
bi, which is a kinde of a wilde Roſe, very good to heale the
biting of madde Dogges, his vertue and operation was
founde by chaunce: For a woman hauing hir ſonne in the
warres of *Spayne*, and ſo bitten with a madde Dogge, that

hee

in the deuice of newe delites, for the more honour of hir Antonio: she became extreme in one thing, which was, as they were in argumẽt of the bountie of the feaste, she said, it was not equal and much lesse excede that which she was able to do vpon far lesse warning than this: for (saith she) you cannot take me so vnprouided, but that I shalbe able to entertaine you at the charges of a hundreth Sesterces in one banquet. Antonius whiche was a very patron of prodigalitie, prouoking an experience of hir saying, argued against hir: wherupon were iudges chosen on both sides, and pawnes put in for the proufe of the contention. Not long time after, Antonius obseruing his aduantage of time, with intent to visit hir without warning, came vpõ a sodain to sup with hir, when albeit he founde his table furnished with sundrie choices of exquisite meates, yet was he of opinion, that it was far vnder the value & estimation of hir promise, vntill he perceiued hir to take from hir eares two great and Orient pearles, whereof she dissolued immediatly one, & dronke it in his presence, and offring to perfourme the like of the other, she was staied by the iudges, who assured hir the victorie. This pearle was of suche monstrous greatnesse (that as Plinie affirmeth) it waighed halfe an vnce, whiche contained 80. quarettes, the same being so massiue, that it excéded in weight the hugest at this day by a quarter of an ounce: which is the cause that Plinie (commending the excellencie of that pearle) calleth it ỹ only chief & principal worke of Nature in that kinde, and not without reason, séeing the moste part of them which haue valued it, do giue it an estimation of 2500. crounes. And yet was this prodigalitie little or nothing in respect of the magnificall pompe whiche the Emperour Geeta vsed in his publike banquettes: for he caused himselfe to be serued at the borde, with diuersitie of meates, as fishe and flesche in order of the Alphabet, for all fowle and fishe that he could recouer that began with

Two hũdreth and.l. crownes and some value them at. ij. C. xxx. and iiij. M.iij.C.lx.and v.Ducats.

A pearle waying halfe an vnce.

A, he cauſed to be ſet on his table as a firſte ſeruice, as Auſtriges and ſuche others, practiſing the like in the ſeconde courſe with *B*, as Buſtarde, Bitter and ſuche lyke, the ſame not fayling to come immediatly after ỹ firſt ſeruice was taken awaye, and ſo conſequently euery letter was honored with a ſeruice till the whole Alphabet was perfourmed, hauing in dēde, Cookes and catars appointed for that purpoſe onely. But what ſtande we ſo long in the ſearche of foraine prodigalities in banquets, ſeing (amongeſt a nūber of others) our time hath ſtirred vp a mōſtrous example that waye, in *Auignon*, at ſuch a time as mine authour ſtudied the lawe vnder Emilius Farretus, in whoſe time there was a Prelate ſtraunger, whoſe name I will concele, aſwell for the honour of his profeſſion, as to much ſuperſtition in him ſelfe, who one daye inuited to a banquet, the nobilitie of *Auignon*, aſwell men as women, where for a firſte beginning of his pompe, at the very entrie into the hall where the banquet was appointed, laye ſpread vpon a curious borde a greate bāſe with his heade pulled of, and purged in his intrailes, hauing in his bellie a whole Harte or deare of the like dreſſing, ſtuffe full of little birdes, as Quailes, Partriches, larkes, Feaſants and other lyke, the ſame being ſo conningly incloſed in the bellie of the ſeconde beaſte, and they ſo artificially conioined ỹ one within the other, that it ſēmed ſome excellēt Mathematitian had bene the workeman thereof: But that whiche made the matter both ſtraunge and wonderfull, was, that all the birdes ſo aſſembled, did roſte and turne all alone vpon a broche, by certaine compaſſe and conduites without the ayde of any man: For the firſte courſe and order of the table, his geſtes were preſented with ſtore of curious paſtrie, wherein were wrought and incloſed manye little birdes quicke, who aſſone as the cruſte was taken of, began to flie aboute the hall:

A wonderfull prodigalitie in an Italian Prelate.

there

there were besides, sundrie sortes of siluer plate, full of Jellie, so subtillie conueighed, that a man might haue sæn in the bottome a number of little fishes quicks, swimming and leaping in swæte water and muske, to the greate delite and pleasure of the assistaunts: neither is it lesse straunge, in that all the foules which were serued vpon the table, were larded wyth Lampraye, albeit it was in a season when they cosse halfe a croune a piece: but that whiche seales vp the superstitious pompe of this proude Prelate, was, that there was reserued as many quicke birdes, as he was serued with deade foules at his table, the same contayning suche indifferente number, that if there were a Fesant sente dressed to the borde, there were Gentlemen (appointed for the purpose) which presented an other aliue, and al to shewe the magnificence of the priesse, to whome, what remaines for the consummation of his prodigall delites, but that the Gentlemen which serued him had their faces couered with a vaile, leaste their breath should offende either him or his meate, all whiche I haue preferred in this place (as mosse prodigious and monstrous,) not for immitation sake, but rather that all good Christians shoulde deteste him and his example, seeing it mighte be, that whilest his Shippe went with full saile, and he in the middeste of his Epitures delites, the poore Lazarus perished at his doore, for wante of foode and fyre. But alas what coulde the faithfull Sainct Iohn, and Peter thinke of this, who had not one Deniere to giue in almes to the poore lame man that did demaunde it at the Temple gate: or what woulde the other Apostles (constrained with extremitie of hunger to eate the eares and awnes of Corne) if they had sæn their successour in so hote a kitchen so diuersly garnished with delicate meates. This had bene a time and place and fitte occasion for the wicked Iudas, if he had bene there,

to haue cried againſte them, *Vt quid perditio hæc? potuiſſet hoc multum vendi & dari pauperibus.* Who liſte to be priuie to the pompe of other Prelates, let him reade Platinus in his treatiſe *De honeſta voluptate.* There was beſides, a Cardinall no leſſe famous this waye, than our *Italian* Prelate, who in the time of Sixtus the Pope, conſumed into two yeares in banquets, ionquets and ſuche other bellye banities 3000. crownes: wherewith manye poore members of Chriſte, and ſundrie nedie ſcholers and ſtudents might haue bene relieued and kepte long time at their bookes. Let vs leaue to reporte of theſe diſorders in our time, and returne to our auncеſtours: who the more manifeſt their vices were, the greater was their ſlaunder, and the tragedie of their life leſſe honorable. Wherefore all that is ſpoken of before, is but as a ſhadowe or figure of magnificence, in reſpecte of thoſe monſtrous and diabolicall feaſtes of that greate glutton and deuourer of meates, Heliogabalus Emperour of the *Romains*, who was ſo diſordred in his delites, that ſcarce the life of an excellent Hiſtoriographer woulde ſuffice to dilate therof at large. That wicked and vnhappy miniſter of Sathan, drowned as it were in the ſinke of vnſatiable eating, neuer made dinner after he was created Emperour, wherin he ſpent leſſe than. 60. markes of golde, whiche (according to our computation) amounteth to the ſumme of 2500 Ducats: beſides he was ſo fantaſtical and vnrulie in his appetites, that he vſed no common meates at his meales, but was fedde with the combes of cockes, the toungs of peahens: & alſo being made to vnderſtande that there was but one thing rare in the worlde (whiche they declared to be the Phenix) he ſente for hir to eate, promiſing I know not how many thouſand markes of golde, to him who coulde furniſhe him thereof, and ſayde in a common prouerbe, that there was no ſauce but dearth. Wherin not ſuffiſing him ſelf to feede of theſe rare & exquiſite meats, he feaſted like

wiſe

wise with as great abundance his gentlemen and champions, causing also his Dogs and Lions to be nourished with the flesshe of Phesants, Pehens, and birdes: not ceassing to vse only this prodigalitie in daintinesse of his mouth, but (which more is) he was as lasciuious and extreme in all other furnitures of his seruice: for he caused to serue him at his table foure maides naked, who wer oftentimes caried in that sorte through the citie of *Rome*: he neither dranke nor eate at any time aboue once in one vessell or dishe, although the same, and all the rest of the implements of his house were of pure gold or siluer, the stole wherin he did his excrements not excepted. And in the place of war candels to giue him light, he caused to be put into his lampes an excellent balme, which he caused to brought from *Iuda* and *Arabia*. That vnhappie Emperoure was so frantike and madde in all his actions, that he inuented things which diuels themselues coulde neuer deuise before: for he made to be counterfaited artificially meates of marble, wood, and other things, causing not onely the people to be kepte hungrie, but also to sitte at the table, beholding these meates in pitifull sorte. He made many bankets to the which he inuited. viij. balde men. viij. croked men. viij. lame men viij. deafe men. viij. dumbe men. viij. black men. viij. white men. viij leane men, and viij. fatte men, to the ende that those which did assist the bāket might haue cause to laugh: sometymes he made his guests dronke, and then shutting the dores and gates of the place where they were a slæpe, put in vnto them Beares and Lyons without nailes or tæth, to the ende that when they awaked, they myght die for feare, to sæ them within the danger of suche rauenous beastes: some others he woulde make drinke tyll they burst: and of some againe when they had wel dronke, he woulde tie their legs and their hands, and al the conduits of their vrine, and so let them die. And being reprehended of these folies, and warned to auoyde such extraordinarie

expense, leaſt hereafter it were reuenged vpon him with pouertie. His anſwere was, that he was not ſubiect to any thing he had, neither woulde he haue other heire than himſelfe and his wife, not caryng for children, leaſt they ſhould conſpire againſt him. These were the charities and dædes of deuotion, wherin this reuerend Emperor conſumed the reuenue of his ſtate, whiche by reaſon of their monſtrous order, if they ſeme incredible to any, lette hym reade Ælyus Lampridius, Sextus Aurelius, Victor, Eutropius, Iulius Capitolinus, and Spartian in the lyfe of Septimus Seuerus, by whome albeit the matter is plentyfully aduouched, yet haue they not brought to memorie the moytie or one halfe. There reſteth nowe to diſcouer the ende of theſe delites, and what bytter gall attended the pleaſant taſte of ſuch ſugred vanities. What other ende had Darius and Xerxes, (whereof we haue firſt ſpoken) than after ſo many duties and gluttonous delites done to their filthy bellies, they were miſerrbly confounded, the like happening rightly to Alexander, whome one droppe of poyſon made digeſt in one cup, that which he had exceſſiuely deuoured all the days of his life. And did it happen better to that prodigall Marcus Antonius, or his liccoriſhe Cleopatra? What mirrour, what ſpectacle, what example to ſuch as liue in this worlde as in an eternall Paradyſe of delites: but what more ſhamefull punishmente and iuſt hire coulde he receiue of his *Epicures* like, than to be the bloudy butcher of himſelfe, the like ende attending his Companion in wantonneſſe: whiche according to hir diſſolute lyfe, was at laſt deuoured of an *Aſpick*, the moſte venomous of all other creatures. And that ſinke or gulfe of gluttonie Heliogabalus, did he eſcape the furie or iuſtice of God? no no: for as he had deuoured an infinite numbre of ſundry ſortes of creatures, he was in the ende torne in pieces of them, ſeing his owne people after many hard experiences of his tyrannies, conſpired againſt him, and killed him, and trailyng him as a dead dog along the ſtretes

Some writers haue referred this to the Emperour Tybetius.

Xerxes killed by his prouoſt And Darius poiſoned after by Alexander.

Mar. Anto. killed him ſelfe.

Cleopatra was ſtong to death

Helioga. ſlayn and caſt into Tyber.

meane whether it were the true spirite of the Prophete that appeareth by the inuocation of the enchauntresse, or some sleightes of Sathan, to abuse their iudgementes. For my part, I meane to giue out myne opinion touching such doubtes in order and termes of a philosopher, and with the authoritie of the most auncient and learned writers now a dayes, who (for the first) haue made of great estimation by their Historyes, the discourse of the two *Arcadians*, whereunto they giue no lesse faith than if it were an Oracle of truth. As also Pope Pius the seconde of that name auoucheth the same with probable argumẽts and reasons. Amongst the auncients, Valerius and many other that recorded the affaires of *Grece* and *Rome*, affirme, that there were two *Arcadians* which loued so dearely one an other, with such an affinitie of actions and humoures, that it seemed they had but one heart diuided betweene them both: They came one day to *Megare*, a citie in *Grece*, to performe certaine businesse there, where they repaired to seuerall places of abode, the one to a friends house of his, the other (according to his custome) toke harbor in an Inne: he that went to the place of his acquaintance, after supper feeling a vehement motion or desire of sleepe (the same moued by the wearinesse of the way) went to bedde, where he fell forthwith into a profounde sleepe of two houres continuance, which notwithstanding was not so quiet, as it escaped without a terrible and feareful dreame: for he seemed to see standing afore hym, his Companion, pale and of a hideous regard, crying with teares to giue him aide against the distresse and daunger of his hoast: wherewith he awaked, and gyuing faith to the vision, and solicited besides with the vehemencie of mutual loue betwene them, arose and put him on the way to see his companion, albeit arguing wythin himselfe the vanitie in dreames, he chaunged his purpose, and went to bed again, where he had not long lien ere he was assailed with a seconde remembraunce of

his firſt apprehenſion, but in a more ſtraunge order: for he ſæmed to cary the ſhape or figure of a deade man, all to be bathed in the bloudy flouds of horrible murder, preferring this lamentable requeſt: ſeing thou haſt vſed ſo ſmal care to ſuccour my lyfe, at the leaſt diſcharge the office of a friende in reuengyng of my death: for this body whiche thou ſæſt ſo murdered and diſmembred afore thæ, is at the gate of the Citie in a charyot couered wyth dong by the crueltie of myne hoſte. Thys ſeconde ſummonce or rather importunitie was of ſuche force in the troubled mynde of the other *Arcadian* that he aroſe in greate ſorrowe, and wyth no leſſe compaſſion, requeſted dyuerſe friends to accompanie him to the gate of the Citie, where as they founde the deade body of his friend, hydden in the dong, in ſuche ſorte as he appeared to him in his dreame. Wherevpon the Hoaſt being taken and examined, auouched the murder, and receyued hys hyre by the loſſe of his head. The like is affirmed by Alexander ab Alexandro, in the ninth chapter of his ſecond boke *De ſes iours geniaux*, which he vnderſtode of a familiar and deare friend of his, a man whoſe learnyng and vertue acquite hym from iuſt imputation of vntruthe in any ſorte whatſoeuer. Thys man being at *Rome*, was required by one of hys verye friendes, to accompanie hym to the bathes of *Cumes*, the intente of whyche iourney, as it was to ſæke remedy for a diſeaſe whyche hadde troubled hym many yeares afore: So the other agræd to hys requeſt in ſort to his owne expectation. Neyther hadde they trauailed many yeares together, but thys diſeaſe grewe to ſuche extreme debilitie thorough all hys body, that what wyth the anguiſhe of it, and weakeneſſe in hym to endure the paine, he died, and gaue vp the goaſt in an Inne. To whome after the other had performed ſuch funeralls as agræd with the time and place, ſeing no cauſe of nede to paſſe further to the bathes, returned to *Rome*, and being ouertaken with extreme

A dead man ſpeaketh to his companion in a dreame.

wearineſſe of the firſte dayes trauaile, toke vp hys lodging in an Inne by the waye, where he was no ſoner in bedde (and afore he hadde deſire to ſlæpe) than the image of his friende, whome he hadde put into the earth the day afore, preſented hym ſelfe afore hys eyes, beholdyng him wyth moſte earneſte and pitifull regarde, and that in the ſame leane and defourmed eſtate he was in, duryng the extremitie of hys ſickneſſe. The ſame ſtrikyng ſuch mortall dreade into the other, that he was readie to dye for feare, and yet was not voide of courage and remembrance to aſke hym what he was: who without making him any aunſwere, put off hys ghoaſtly apparaile and roabes of a ghoaſt, and wente to bedde to hym, offeryng to embrace hym with greate familiaritie: which forced the poore man halfe deade wyth feare, to leape ſodainely oute of the bed, and ſaue hym ſelfe by flyght, without that the viſion appeared to hym afterwarde. Whyche notwithſtandyng coulde not ſo well aſſure hym, but the remembraunce of that feare, made hym fall into a mortall diſeaſe, whiche albeit brought hym to the extreme hazarde of death, yet the woorſt being preuented by ſpecial remedies, and he returned to health, amõgſt the wonderful reports of this viſion, he ſayd, he neuer felt yce more colde than the fæte of that dead body, touching him in his bed. The ſame author in the.xj.chapter of his firſt boke confirmeth this diſcourſe with a like example which he hath neither red nor learned by report, but ſæne the experience hym ſelf in one of hys truſty ſeruantes, a man bothe vertuous and of vpright lyuing, who layed in his bed & faſt a ſlepe, began vpõ a ſodain to ſigh, lament & complain in ſuch ſort, that he awaked all thoſe in the houſe. His maſter in the morning aſked him ỹ cauſe of his trouble, to whom he anſwered, that theſe complaintes were not vaine, ſeing that he ſæmed to ſæ afore his eyes to be buried the dead body of his mother. Wherupon as his maiſter obſerued ỹ very daye and houre to the

Au other viſiõ appearing to a man that wes not a ſlepe.

ende he myght know whether it dide prognoſticate any harme to his man: ſo within certaine dayes after, there came a ſeruant of his mother (the meſſanger of hir death) who diſcouring hir diſeaſe with the order of hir dying, & conferryng the times together, it appered that the houre of hir death agreed wyth the very inſtaunt of the viſion, whych (ſayth Alexander) néede not ſeme eyther vaine or doubtfull to ſuche as knowe certaine houſes in *Rome*, at this day of great hate and horrour, by reaſon they are haũted wyth ſpirites. Whereof Plurarch maketh mention of Damon, in the beginning of the life of Cymon: The ſame alſo being confirmed with like example written of Pauſanias, Cleonices, and Bizantia the maide, beſides the authority of Plinie in his. vy. boke of his Epiſtles, touchyng a viſion appearing in a houſe in *Athens*, and that which Suetonius writeth, when Caligula was killed, whoſe houſe was troubled with prodigeous monſters and viſions many yeares after vntil it was burned. And laſtly, ſuche like is approued by Marcus Paulus *Venitian*, who writeth, that at thys day, the *Tartarians* be very ſtrong by enchantments of ſpirits, being able to chaunge the day into darkeneſſe, & bring either light or darkeneſſe when and into what place they liſt: wherwith whoſoeuer hath ben at any time circumuẽted, eſcapeth hardly without mortal danger. Wherof Hayronus is a ſufficient witneſſe in his hiſtorie of the *Sarmares*, wherein he ſheweth how the *Tartarians* being almoſte ouerthrowne, were reſtored, and became victorious by the enchauntment of the Enſigne bearer, who made ſuche a darkneſſe ouerwhelm the army of the aduerſe part, that it dimmed their ſights, and mortified their corages. But here me thinketh we ſtande to long vpon prophane examples, ſeing we haue ſufficient confirmation by Eccleſiaſticall authoritie, as Saincte Auguſtine in hys twelfth Beke and ſeuententh Chapiter vppon *Geneſis*, in the Hiſtorie of a frentike man, prophecying vpon the death of a Woman,

Certaine houſes at Rome haunted wyth ſpirites.

S. Auguſtin approueth enchaunting by example.

who as he was banquetting in his owne house amongest certaine his familiar friends, falling into question of a woman knowen to them all, willed them to ende their talke of that woman, bycause she was alreadie dead, which as it moued them, the rather bicause some of them sawe hir not long afore, so being asked how he coulde assure it, sayd he sawe hir passe before him caried by such as put hir in the grounde, which happened accordingly within.ij. dayes after, for that the dead corps of the same woman passed afore his gate to be buried, without that she felte any motiõ of sickneſſe at the houre of the prediction. In like sorte the said S. Augustin in the same place treateth so strangely of prodigeous visions, that were not the holineſſe and authoritie of him ỹ wrote them, they deserued smal credit. There was saith he in our Citie a yong man so vexed with a paine in his coddes, that by the furie of his griefe, he seemed to endure a maruelous torment, hauing notwithstanding his memorie perfecte and sounde, and yet sometime with the mortall assaultes of his passions he became immouable as a tronke or blocke, hauing his eyes open, with perfect knowledge of all the assistaunts, his feeling albeit so far withdrawen that hewould not stirre or moue what pricking or pinching so euer was offred him, but the pange being retired and his bodie retourned to his former state of bealth & quiet, he would tell of many wonders in that qualme, but most of al of.ij. men appearing afore him as in a vision, whereof the one bare the figure of a childe, & the other seemed to haue a more perfect age, who also in the beginning of Lent appeared eftesones vnto him, with these wordes in order of speciall charge, that if he woulde cause to be cut the prepuce he shoulde not feele any paine for.xl. dayes, which he did, and accordingly was deliuered of griefe for that time, in the iuſt ende whereof his sorows began to returne, in sorte as they did before, and likewise the same.ij. men presented themselues afore him inuisi-

ble ſauing to himſelfe, counſailyng him to caſte hymſelfe into the Sea vnto the nauell, where tarying a certaine time, his griefe ſhoulde ceaſſe, and onely ſhoulde remaine a certaine ſlymie humour whiche woulde paſſe awaye, whiche he did, and founde an effecte of their aduiſe: what wonderfull Philoſophie is this of Sainct Auguſtine, and what ſtraunge apparaunce in viſions. But what more cauſe of wounder can be, than to ſée them priuie to the ſecretes of Phiſicke, all whiche ſure as they bráde indif-

indifferent doubte and feare in suche as reade or heare of them, and yet for my parte I haue not hearde nor redde eyther in prophane or sacred reporte anye thing more maruellous that waye than the vision of Cataldo, Bishop of *Tarento*, the same appearing in our time, not without infecting many mens consciences with greate scrupule and doubte, seeing that that vision hath lefte sufficient matter to trouble the most Theologians and Philosophers of the worlde. This Cataldo, a man holy in life, being buried a thousande yeares past within the Bishoprike of *Taronto*, appeared notwithstanding after, the ende of such time, in a nighte to a yong infante giuen altogether to God, with expresse charge to vncouer a certaine vaulte in a place in the earth whiche he assigned hym, wherein he had hidden (whilest he was in the worlde) a booke written with his owne hande, whiche assone as he had taken oute of the grounde, he shoulde offer it immediatly to Ferdinando, firste Kyng of *Aragon* and *Naples* raigning at that tyme. This childe (for the small faith he gaue to the vision) performed not the chargegiue him. Whereunto albeit he was eftesones sollicited at sundry times, yet he neuer vsed regarde to the persuasion, vntill one morning afore daye as he was in his prayers in the Churche, he beheld Cataldo in his Bysshoppes weede and countenaunce of threatning severitie, who appeared & sayd vnto him: as thou hast gyuen slender credit to my wordes, with lesse regarde to searche the booke and deliuer it to Ferdinando, so assure thy selfe (this time for all) if thou refuse to performe the charge, or once staie to attende an other sommonce, thy punishement wilbe to greate for thee to endure: whiche laste threate stirred suche feare in the childe, that the nexte morning he imparted the vision to the multitude, who according to the strayte and too straunge tearmes

of the

of the ſame, aſſembled very curiouſly to accompanie the childe to the place of charge, where being arriued, and vncouering the earth, they founde a little coffer of leade ſo cloſe and curiouſlye wrought, that the ayre or ſounde had no place to enter, in the bottome whereof they toke vp a booke, wherein were written in forme of a prophecie, the miſeries, plages and curſes, whiche ſhould happen to the kingdome of *Naples*, to the King Ferdinando and his children, the ſame hauing ſo directly happened and ſucceded ſince, as it may ſeeme the byſhop did not erre or write falſe in one ſyllable: For ſuch was ỹ infortune of this miſerable King Ferdinando, to fall ſo deepe and deſperatly into the ire of God, that he was killed in the firſte conflicte, the like happening not long after to his eldeſt ſonne Alfonſus, who afore he coulde ſettle himſelfe within the ſtate Royall, was put to flight by his enimies, and dyed in miſerable exile. Suche was alſo the chaunce of Ferdinando his yonger ſonne, to whome as the kingdome was due by inheritaunce, ſo death preuented his vſe and poſſeſſion of it, and that in the floure of his age, being ſo enuironed with warres, that he had ſkarce leaſure to take breath. What other god was reſerued to Federike, ſonnes ſonne to the ſaid Ferdinando, than that he ſawe ſacked and burned afore his eyes, his countrey, his people bathing in the ſuddes of their owne bloud, and his owne lyfe in the ende committed to the mercy of his mortall enimies. And laſtly if we well conſider what fortune hath gouerned this kingdome of *Naples*, & withall giue faith to the authoritie of ſuche as haue written truly of it, we ſhall finde that of al the kingdoms of the earth, only this ſtate of *Naples* hath excéeded in reuolution, mutation, perſecution and loſſe of bloud, the ſame making it ſéeme in déed, and as it is and may be moſt properly termed, the very but and marke whereat fortune hath delited to vnloaſe hir curſed and ſharpe arrowe a very gulphe and ſinke out of the whiche were drawne

The effects of the biſhops prophecie.

all

all the miſeries whiche infected the whole bodie of *Italy*: this was in effect the Prophecie and viſion of the Prelate Cataldo, according to the witneſſe of Alexander ab Alexandro in his booke of the generall dayes, which with the other afore recited, as me thinke, may ſuffiſe for the examples of our viſions appearing to men, both by day and nighte, ſléeping and waking, aſwell in ſickneſſe as health. So there reſtes nowe (according to our general intent touching all other matters in this booke) to ſearche oute the cauſe of theſe fantaſticall illuſions, and of what ſubſtaunce they are founded or do procéede, whiche bycauſe it doth not include an indifferent or equall reſpect to all men, I thinke it moſt ſure and beſt to follow and marche vnder the enſeigne of S. Auguſtine, who (aboue any other) hath vſed a more learned diligence to diſcouer this matter, and yet is it neceſſary afore we paſſe further herein, (for ỹ better expoſition of the circumſtaunce) to make an vniuerſall partition, in the deduction wherof we wil followe that which he hath written againſt Adamantum, where he procéedeth in this ſorte. There be (ſaith he) diuerſe kindes of viſions auouched by the holye Hiſtories, whereof ſome do make themſelues appeare afore the eyes of the bodye, as the thrée men whiche appeared to Abrahā, that whiche Moyſes ſawe burning in the buſhe, and laſtly that of Moyſes and Elyas to the Apoſtles at ſuche time as Chriſte was tranſfigured vpon the mountaine. The ſeconde kinde of viſions conſiſte in imagination, as when we imagine thoſe things which we féele by the body: ſéeing that our thought being rauiſhed and liftevp to Heauen, and that the beames and reflection of diuinitie do pierce into the ſoule, many ſtraunge things are manifeſte to hir, and that not by the eyes of the bodye, eares or other members of the fleſhe, but ſéeme in déede to be reuealed by a diuine influence and celeſtiall inſpiration: according to that which Saint Peter ſawe in a viſion, the greate Veſſell deſcending from

Act. 11.

Heauen in a sheete, wherein were contained all sortes of beastes, and immediatly he heard a voice whiche said vnto him, Peter, rise, kill and eate, & so according to the texte. The third sorte of visions maye be called intellectuall, bycause it consistes also in the thoughte, as where the King Balthazar sawe a hande writing vpon the wall, and many other like visions of Nabuchodonosor, whiche be at large set forth in Daniel: wherewith hauing layd thus the first foundation of these fantastical apprehensions, resteth now to declare by order what hath ben the aduise of S. Augustine touching the same, whiche he doth aboue all other places most amplie dilate in the .xviij. chapter of his booke intituled De cura pro mortuis agenda, there are (sayth he) so many and straunge opinions of visions of the nighte, that the disputation maye seme tollerable, seeing the question is doubtfull: for some saye that dead ghoastes haue appeared to men on lyue, shewing the place where their bodyes laye shrined, to the ende they mighte prouide their owne Sepulcher: whiche things if we holde to be eyther false or vayne, we resiste impudently the authoritie of a number of faythfull writers, whereof albeit some haue heard, and some assisted suche matters with their owne eyes, yet oughte they not to persuade a beliefe that suche visions participate with either sense feeling or motion: for do we not see sundry times, men on lyue appeare to other in sleeping or wakyng: and yet being asked whether they haue so done or not, they aunswere that they are vtterly ignorannte of suche matter, neither knowe they what it meaneth. Then it muste followe as Saincte Augustine saith, that those visions come by the operation of Aungels, to whome it is suffred by the Lorde to vse suche power, whiche is the effecte of the *Latin* texte as neare as I can construe it, and yet am I not ignorannt for all that, that sometimes these illusions moue no other waye, althoughe Saincte Angustine leaue it oute in

that

that place, the same notwithstanding being a matter proper to the Ecclesiasticals to whome I referre my selfe for these things wyth the iudgement of the catholike Churche, wherein I praye to the almightie to persiste immouable so long as Nature lendes me one breath of lyfe in this worlde. Sometimes also we are deceiued by the illusions of euill and wicked spirittes, as Sainct Augustine teacheth in his thirde booke de Trinitate, shewing by a maruellous arte, the power of Sathan and his complices with these wordes. It is an easie thing (saith he) for the wicked spirites with their bodies of ayre, to do many maruellous and fearefull things, whiche excede the compasse of oure vnderstanding, being wrapped and buried in bodies of death. And if sometime (saith he) we be drawne into admiration with the viewe of straunge things presented vpon theatres or stages, whiche also we woulde not beleue thoughe they were tolde vs by others, bycause they are so farre withoute the compasse of our vnderstanding, why oughte we to finde it straunge if Diuels and their Aungels (with their bodyes of the Elemente) do abuse oure fragilitie in shewing vs visions, Idols, and figures, aswell slæping as wakyng, to make vs fall: their functions saith he, bediuerse, sæing that some of them do trouble onre thoughtes, some offende oure bodies, others infecte oure bloud, some assaile and attempte oure harte, suggesting infinite follyes and conceites, and lastly by some we are pressed with diseases according to the texte of S. Luke, where the woman that Christ healed, was so persecuted with paine & griefe, that for the space of .xviij. yeares, she was so courbed ỳ she was not able to lifte vp hir heade and beholde the Elemente aboue, adding besides in the antiquitie of the Diuels, the nobleneſſe of their creation, sæing they be Aungels of Nature, their long experience gotten since their creation, the

Cap. 11.

Luke. 11.

In his booke of the Diuination of Diuels.

continuall conflict whiche they haue with Aungels, which makes them able to the warres, the agilitie of their bodies of ayre by the which they paſſe all other beaſts and birdes in lightneſſe, the ſharpneſſe of their wittes, their knowledge in all diſciplines, aſwell diuine as humaine, a perfecte and exquiſite ſkill in the propertie of plantes, ſtones, mettals, and many other like things, all which as they be their inſtruments wherewith they forge and faſhion their illuſions and engins whiche they bende euery houre againſt vs, ſo they be alſo ſnares and baytes whiche they ceaſſe not to laye euery moment and minute of a day to entangle our poore ſoules. And by the ſame meane (ſaith he) they do prognoſticate ſometimes things to come, and perfourme certaine holy miracles by whiche they deceiue ſuch as giue faith to their dreames, as it happened to thoſe poore women, who ſeduced with the illuſions of Sathan, perſuade them ſelues that they go all night on horſacke when thed worſhip Diuels, tranſfigured into Aungels of lighte, the better to play their parte, and ſometimes they ſhewe themſelues in diuerſe other ſhapes and figures, preſenting vnto them ſometime pleaſante and goodlye things, & ſometimes ſorowful things, ſometimes they preferre to their eyes perſonnes knowen, & ſometimes ſhapes vnknowen. All which ſure, albeit they are very ſtrange and are founde of hard digeſtion to ſuche as meaſure the worke of God according to the capacitie of their groſſe and rude vnderſtanding, yet the diſcourſe of Sainct Auguſtin in his Citie of God is no leſſe maruelous to my iudgemēt, whereof (plunged in a profounde contemplation of the power of wicked ſpirits) he brings in certain women inſtructed in the arte Magicall, raigning in *Italy* in his tyme, who giuing to eate ſuch as paſſed by them, a certain fiſhe mingled with chēeſe, the paſſengers immediatly were turned into mares, and caried their neceſſaries vntil they had perfourmed their voyage, and diſcharged their burdens,

when

when they returned to their former shape. The like happening to the father of Prestantius, who being turned into a horse, carried corne wyth other victualls of certaine knights. All which notwithstandyng (sayth S. Augustine) ought not persuade, that either the body or thought of the man, coulde (by any Diabolicall illusion) be conuerted into a beast, or take their shape or membres, but rather that their fansie did abuse them in making them seeme like vnto beastes. And touchyng the burdens which they caried, it myght be (sayth he) that the Diuels themselues caryed them, to entertaine the rather the errour of those miserable creatures. But now to preuent such opinions as may importe that there were no euill spirits: but in S. Augustines time, or other Auncientes, I will inferre thyngs of no lesse wonder, whereof the experience hath happened in our owne tyme. Gasperus Pucerus in his commentaries *de Diuinatione*, after he hath long argued the resons touching the Artificiall deceyte in Diuels, brings in an authoritie no lesse maruellous than of terrour: There was (sayeth he) a certaine maide at *Bolonia*, who by the excellencie of hir arte, caried a greate name thorough all *Italy*, and yet coulde not so preuent infirmities in hir selfe, but being ouertaken with a mortal disease she died: An other *Magitian* hir cõpaniõ, knowing what profit moued by hir art in hir life time, with intent to make the same cõmon to hir selfe, by the helpe of certaine euill spirites, she conueyed a certaine charme vnder the dugs of the dead woman, the which made hir séeme to be on liue in euery respect: for in common assemblies she was séene playe vpon the harpe, sing and daunce as she was wont to do, with other actions and gestures differyng in nothyng from one bearing lyke, sauing that hir colour was wonderful pale. There happened certaine dayes after to come to *Bologna* an other *Magitian*, who desiring to sée whether the excellencie and skil of this Woman, agréed with the fame she hadde in euery

place, went amongſt other to heare hir ſing and play. But after he had ſome ſmall tyme aſſiſted hir doings, he cried ſodainly to the people: What madneſſe is this? what abuſe to youre ſimplicitie? what do you heare? or why doe you wonder at ſuch deceipt? ſhe that fœdeth your fonde eyes wyth theſe paſtimes, is no better than a ſtinking and vile dead carion. Wherwith afore he had fully ended his exclamation, ſhe fell dead to the ground. Whervpon the ſophiſtrie of the diuel and the inchauntreſſe were diſcouered.

There

There was also in *Pauia*, an other woman enchauntresse in the time of Leouicenus, of no lesse maruel in hir art than this, but somwhat more cunning, bicause no euill coulde be so secretely committed in *Pauia*, which by hir meanes were not forthwith reueled, the same making the Philosophers come from farre to visite hir: and yet was there in the same vniuersitie a publike professer of Philosophie, a man of very holy conuersation, who refusing continually of hym self to visite or heare this woman, was won at last by the importunitie of his deare friends to sée hir: and being afore, with intent to sounde hir to the deapth, desired amongest other thyngs, which was the best verse that euer the Poete Virgile made? She aunswered hym with small leysure, that *Discite iustitiam moniti, & non spernere Diuos*, was the best and mosse excellent verse that euer he writte. The same so amazyng the Philosopher and his companie, that they returned without other replie, marueilyng not a little howe she coulde fourme so precise an answer, hauyng neuer learned so muche as to write or reade. Such a like Historie is verified by Hieronymus Cardanus, and the experience to be iustified at thys day by all the Citizens of *Myllan*, where (sayth he) is at this day lyuing, a woman called Margareta, the wife of a Paynter, who is not ashamed to publishe openly, that she hathe a Diuell or Familiar, whiche followeth hir continually, sauyng that he is absent for two or thrée monethes in the yeare. Thys Woman lyueth of no other reuenue, nor fœdeth of no other gayne than of the experience and pleasure, the whyche thys Spirite gyueth to the people, who for the straungenesse of thys syght, will call oftentymes this Woman into theyr houses. And she when she calleth thys Spirite, either putteth downe hir heade into hir bosome, or lappeth it in some cloath: and so begynneth to adiure hir familiar after hir *Italian* order, neither doth he refuse to appeare and aunswere vnto hir euocation only,

only his voice carieth not a ſound as though it were neare hir, but ſameth drawne from farre very hollowe, as if it were ſpoken out of a creuiſe in the wall: and if any man drawe neare the place, from whence this ſound commeth, he may maruel to heare and vnderſtande it more plainely in the vttermoſt corner of the houſe, than fall by the place which is thought to yelde it; Such is the propretie of the voice, that it is not articulated, nor otherwiſe formed, but it may be vnderſtãded, albeit it is very ſoft and weake, in ſort that it may more properly be called a murmure and ſounde than a voice: ſhe becommeth an interpreter to his ſayings, impartyng the ſame in playne language to the people: wherof be ſome women dwellyng in the houſe with hir, who obſeruing hir vſe and dealing with it, ſaye, that ſometime ſhe encloſeth it in a ſhẽte, and that cuſtomably it biteth or ſucketh hir mouth, the ſame confirmed chiefly in that ſhe hath moſte commonly ſore lippes.

This Hiſtorie maketh me remembre that which the auncientes haue noted of the ſpirite of Socrates, whiche importeth ſome vanitie in them, bicauſe Socrates caried alwayes ſuche regarde to the truthe, that for any thing he woulde neither ſuggeſt nor ſuppoſte a lie: and yet it is confeſſed by himſelfe, that he had one, as graunted hym to folowe him from his infancie, the ſame being a voyce (as he confeſſeth) that is already to diſſuade hym againſt any thing that is contrary to him, and yet neuer moue him to do the thing whiche he ought to doe: he affirmeth further of hys ſpirite, whereof he chalengeth the witneſſe of Thymarcus to kill Nyceas, (notwithſtandyng he had warning by the ſpirite of the inconuenience that fell of it) in hys condemnation confeſſed, that if he had beleued the counſell of Socrates, he had bothe auoyded the facte and daunger of the dẽde. Franciſcus Picus Mirandolanus, an excellente Philoſopher of oure time, affirmeth, that there was a Prieſt of the age of .lxxy. yeares, the whiche for .xl. yeares together

had

had alwayes a Famyliar in hys companie, who dronke with hym, lay with him, spake to him, and so directed him in all his actions and doings, that the people (not able to conceyue the mysterie of those thyngs) gaue theyr iudgement that he was a fole. This Priest called his spirite by the name of Hermelina. Cardan also auoucheth no lesse of hys father Facius Cardanus, who for the space of .xxviij. yeares, vsed the conference of a Familiar in moste of his businesse. Plutarch in the lyfe of Cymon writeth, that after Damon was slayne by treason within the Bathes or hote house, there appeared long after spirites with such lamentable voices and sighes, that notwithstãding the gate and entrie were rammed vp to barre accesse, yet it is affirmed at thys daye, that fearefull visions be sæne, and dolefull cries hearde. There appeare at this day many strange visions and wicked spirites in the metal Mines of the great Turke in *Sydera Capsa*, who sometime present themselues in the fourme of great Goates, to the terrour of suche as draw mettall out of the Mynes: They are of diuerse kindes, and euen so they differ in disposition, for some of them will appeare and do no harme to the workmen: but some haue so offended their worke, and tormented themselues, that they haue abandoned the place, and so lose the reuenue of their Mynes. The lyke auouched by Georgius Agricola, a notable Philosopher, and by whome passed the conuey of the Emperours Mynes in *Almayne*, who amongst other places writeth, that in the Myne at *Anneberg* was a mettall spirite which killed .xy. workmen, the same causing the rest to forsake the myne, albeit it was very riche. There were also such like wicked Spirites, at such tyme as our Sauiour Christe was on earth, who keeping moste commonly in the graues of dead men, became so terrible, that fewe durst passe that way. This is moste certain, that Porphyrius, Psellus, Plotinus, Proclus, Iamblicus, and certain other of late dayes, assure, that the vppermoste region of

the ayre ſwarmeth as full of ſpirites, whiche we call in *Greke* Dæmones, as oure ayre is full of birdes, foundyng their opinion, I thinke, in that the ayre and ſkies whereby the Quindecines be as great, and the regions ſo delitefull and full of pleaſure, as we ſée the earth replenished with liuely ſubſtance, mettals, ſtones, & plants. The water hath hir fiſhes, and the weake ayre here below, bringeth forth creatures that breath and liue. Whereupon may be perſuaded, that the greate maſſe of the ſuperiour ayre is full of thoſe ſpirites, whoſe excellencie farre exceedeth the inferiour creatures, bicauſe their region is more cleare and pure, which bicauſe they ſéeme things vnworthie of our chriſtian Philoſophie, we will ceaſſe to argue ſo farre as the matter requireth. And bicauſe none maye iuſtly thinke that we giue ſuche ſcoape to diuels, as they haue power to abuſe the creatures of God (bought ſo dereIy, by the precious bloud of his ſonne) it is nédefull ſo to tempre and direct the reaſon of thoſe things, that we giue them not ſuch authoritie ouer vs as the Cat hath ouer the Mouſe, or the fole is fearefull of the whip: for if it were ẏ their power were not gouerned by ẏ mighty hand of God (hating ſo mortally the kinde of man in whõ is graué the very image of God) their tirãnies & cruelties hav long ere this extirped both ſtocke & rote of ſuche generation: for if they could not of thẽſelues enter within ẏ bellies of hogs, without aſking leaue according to ẏ ſcripture: how much more ought we to be aſſured, ẏ without the permiſſion of God, they cãnot offend vs, who are ẏ paunes of his redẽption, his houſe wherin he hath taken harbor, and carie his marke, figure, and affinitie: beſides, what greater witneſſe can we haue of the debilitie & ſmall power of the Dyuell, than that whiche he dothe acknowledge in Iob, where demaunding leaue to perſecute that Prophet, he ſayde not Suffer me to hurt him: but crauing of god to ſtretch forth his hand & touch his fleſh, ſayd: *Mitte manũ et tange carnem eius*,

eius, as though he were not but the organe to execute the wil of God, calling his permission his hande: whereof also we haue a like testimonie in S Luke, where our Sauiour, comforting Symon, tolde him that Sathan had asked leaue Cap. 22.
to torment hym and to syfte him as they fanne corne, but he prayed for him, to the ende his faith shoulde not fayle. Whiche may sufficiently persuade, that the Dyuell can not offende vs without leaue, seing he durste not addresse hym to the Apostle, without he obtained hys saufconduict of God, wherein that greate Oracle of God S. Augustine who oftentymes had endured many and furious assaultes Gen. lib. 12.
of Sathan, giueth vs one speciall consolation, saying: Let cap. 14.
the Diuell forge and stirre vp bothe day and night so many illusions as he will, and presente thee with visions of bodies, which be none in deede, what doth all that hurt thy soule, seyng thou dost not consent to the vision? liue then assured, for thou art not within his danger without leaue, and yet the permission which is gyuen hym, is not to condemne thee, but rather to rebuke thy synnes, and make a proufe of thy faith. S. Paule also in his second Epistle to the *Corinthians* and .xy. chapter affirmeth, that God suffred Sathan to buffet him, for feare he shoulde be lifted vp aboue measure, doing yet more as himself witnesseth in his first Epistle to Timothe, where he giueth Timothe to vnderstande, that he hath gyuen Hymeneus and Alexander to Sathan, to the ende they learne to blaspheme no more. Whereby we may see howe the Lorde doth vse sometymes wycked spirites as good for oure health, whyche are oftentymes transfigured in dyuerse fourmes and fygures of daye and nyghte to resiste vs, and drawe vs to the Combate: But none shall weare the Crowne, that dothe not manfully fyght. Lette vs then learne from henceforth of ỹ apostle to put on the armour of God, seyng wee haue not to make warre onely (as it is written in the *Ephesians*) against flesche and bloude, but agaynst principalities

and powers, and ſuch as gouerne the worlde and the darkneſſe of the ſame. Let vs then ſtande vpon our gard, leaſt we be circumuented and abuſed by that falſe enchaunter, who is nowe more ſhameleſſe and of greater rage and furie than euer he was. Whereof what greater witneſſe can
3.Reg.22. we haue than that whiche is written in the Prophete Micheas, where he ſeeth him afore God, crying and houlyng: I ſhall go forth, and become a lyer afore the face of all the prophets of Achab? And in Zacharie, who is alwayes vpon the right hand of the Prieſt to let that there diſcend no benediction vpon Ieruſalē, which being very liuely apprehended by that great biſhop of *Hipponenſes*. S. Auguſtine crying after the Lorde, ſaying: Deliuer vs (O Lord) of our common enimie, who whether it be in riches or in pouertie, ioy or ſadneſſe, ſpeaking, or in ſilence, ſleping or waking, drinking or eating, or in any other our humain actions, dothe watch vs, folow vs, prompe and prick vs, lay his netts to entrap vs, diſcharge his arrowes to hurt vs, and dreſſe his engins and ſnares to entangle our poore ſoules. And then with the Pſalme he concludeth and crieth againe: Deliuer vs good Lorde from the ſnares of the hunters. But nowe ſeing (contrary to our hope and expectation) we be ſo depely anckred in the profound depth or *Labyrinth* of viſions, it is alſo conuenient afore we hoyſe ſaile to bring in the laſt member that they depende vpon. There is yet an other
Viſions of the imagination. ſort of viſions, which do not procede of any diabolicall illuſion, nor by any other ſecret myſterie of the Angels, but they engender of the corruption of humors, or by ſome indiſpoſition of the imagination, or ſome other infirmitie of nature, as when we ſeeme to ſee thoſe things which be not in deede: and ſuch kindes of imaginatiōs do torment moſt commonly the melancolike men, as Galene writeth of him that thought him tranſformed into a Cocke, ſeeming to be amongſt them, ſong when he heard them crow, & beat himſelf with his armes, as they do with their wings: As alſo

ſome

some other that persuaded them to be transfigured into a vessel of earth, who keping cõtinually vpon the plaines & champaines, dare not come neare houses or træs, for feare to bruse or breake them in pieces. There was a certaine Damsel whereof Alexander Trallianus writeth this history, that by a corruption of the imagination, she persuaded hir selfe to haue deuoured a Serpente slæping, neither coulde she be deliuered from the disease of suche thought, vntill, being prouoked to an extreme vomite, there was secretly conueyed into the basin, a quicke Serpent: immediatly after the which, she was deliuered of hir disease, persuading that she had vomited the Serpent that stirred in the basyn. There be yet visions, whiche procæde by eating certaine poisons, as Plinie and Edwardus witnesse of him, of those whiche did eate the braines of a Beare, whiche being deuoured, they imagined that they were turned into a Beare. The like happening in oure time to a Spanishe Gentleman, who hauing eaten of a Beare, wente wandring by the desertes and mountaines, thinking to be trãsformed into a Beare. Yet ther be other sortes of visions which (according to ỹ opiniõs of certaine Philitions,) procæde vpon certaine Naturall causes, as when any man is killed and buried not very dæpe in the earth, there come (as they saye) from the dead bodye certaine exhalations and vapours, whiche ascende into the ayre, & do sæme to represente the figure or fourme of hym that was put in the earth. Wee haue also many other things, whiche vnder the coloure of illusions, abuse oure vnderstanding, as when the ayre is troubled with contrary winds, by whose agitations is engendred a bruite or murmure, resembling properly the lowing or noise of beastes, or not much vnlike to the complaintes of women and little children: sometimes also the ayre pierceth within the creuisses and vaultes of rocks and olde walls, and being sent backe againe by his owne violence, giueth

Lib. 1. cap. 20.

Visions by naturall cause.

out ſo diſtincte a ſounde, that it ſæmes a preciſe or ſet voice, as we proue oftentimes in that whiche we call Eccho, the ſame pronouncing for the moſt parte v. or .vj. wordes with ſo greate maruell, that it eaſely perſuades ſuche as knowe not the cauſe, but ſpecially in the nighte, that they be ſome ſpirites or Diuels, the like hapning in our time to a counſeller & ſecretary of a certaine Prince, the which by reaſon of his ignorannce in the cauſe of his Eccho, was in daunger to be drowned according to Carda-

nus

uus, in his boke of maruellous inuentions, who writeth of one Augustinus Lauisarius, Counseller to a certain Prince, who being in the countrey and out of his waye, and lastly ouertaken with night, founde himselfe greatly passioned, and riding all along a Riuer side, began to lamente his distresse, and after the *Italian* maner, cried *Oh*, the Eccho which came from a certaine rocke thereby, replyed vnto him incontinent with *Oh*, Lauisarius somewhat comforted with the voice, thinking it was some man whiche spake, demaũded in his language, *vnde debo passa?* the Eccho aunswered *Passa*, then the poore secretary being in greater paine than before, demaunded, *Chi*, which asmuch to say as heare: the Eccho replied *chi*: but being yet not well assured, he asked him again, *debo passa chi? passa chi?* saith the Eccho: whiche woordes fedde him with suche comfort of his waye, that he toke the riuer, being astonied notwithstanding that his horse at his firste entry lost the bottome and begã to swimme, and had it not bene the goodnesse of his horse, and mercye of the waues that seemed to take compassion vpon his distresse, he had taken a moyste lodging in the bottome of the riuer, from the whiche albeit he escaped so hardely, yet being broughte with muche ado to the other side, he passed the reste of the night in colde and prayers, withoute comforte, sauinge for the pleasure he toke in the remembrance of his peril past: whereof certaine dayes after, (being come to *Millan*,) he made discourse to his deare frende Cardanus, in sorte as if it had bene the malice of an euill spirite that wente aboute to drowne him: telling the place & euery circunstance in order, Cardanus smelled forthwith the ignorance and simplicity of the secretary, knowing that in that place was a wonderfull Eccho, whiche yelded suche a plaine and perfect voice, that it seemed to be formed oute of the mouth of some creature: for a more assuraunce and proofe whereof, he led him eftesones to the same place, where they founde

In his boke of maruelous inuentions.

that

that his Paſſa that guided hym was none other thing than a reuerberation of the Eccho: wherein ſæing we are nowe ſo dæply fallen, I will not forget to inſerre the authoritie of mine authour in an example, whileſt he write this booke at *Paris*: I haue ſaith he, heard a ſound in the borough of *Chalenton* neare *Paris*, whiche yelds and returnes, the woꝛdes that are ſpoken, whole, entier, diſtinctly and plainly, and that. vij. times one after an other, like to the Eccho ſeptuplex of the Auncients, and ſpecially commended of Plinie. I haue alſo oftẽ marueled ỹ thoſe which haue writen the Antiquities, and things woꝛthie of memoꝛie in *Paris*, haue lefte ſuche a ſtraunge thing without remembraunce in their writings, ſæing I haue neither heard noꝛ ſæne ſo rare a thing in all the voyages I haue made ouer the highe Alpes of *Italye* and *Germanie*. But now there reſteth (to put a laſte ſeale to our difference and diffinition of viſions) to make ſome diſcourſe of artificiall illuſions, the which being wꝛoughte by ſundꝛy ſecret and Sophiſticall ſleightes of men, moue no ſmall terꝛoꝛ to ſuche as beholde them, as that, whereof Hector Boetius in his Hiſtories of *Scotlande*, maketh mention, wherein as there was a helpe and furtheraunce by art, ſo the effecte was no leſſe maruellous and ſtraunge, and at laſte the onely cauſe of conſeruation of a whole Kingdome in ſoꝛte as foloweth. The Pictes (accoꝛding to the Hiſtoꝛies) haue alwayes boꝛne a moꝛtall hate to the *Scots*, killing after ſundꝛy batſails and ſkirmiſches) the firſt King of that countrey, with the ouerthꝛowe of moſt of the nobilitie of that countrey. Cenethus ſecond King of the *Scots* and ſonne to him whome the *Pictes* had murdered, deſirous to reuenge the death of his father, vſed many perſuaſions to incenſe the nobilitie to fall into armes againſte them: who in reſpecte of their late infoꝛtune in the warre, and their lacke of power to maintaine the quarell, would not agrée to the perſuaſions of the King, in whome as there remained a moꝛe grudge againſt

Of. vij. voyces or ſoundes.

Artificiall viſions.

againſte the death of his father, than in the reſte, ſo finding him inſufficient to worke it by wordes or incitation, he repoſed a laſte helpe and refuge in arte: and to giue a beginning to his deuiſe, he fained a cauſe of conſcience and conſultation, for the which the nobilitie were ſente for to aſſiſte the counſell, where being lodged all together within a caſtell, and himſelfe alſo, he gat to fauor and further his cõſpiracy, ſome.iiij.or.v.men (whom according to the truſte he put in them) he made to be hidden in certaine ſecret corners of the chambers appointed for the noble men, hauing firſte attired them in horrible order with ſkinnes of ſeawolues (whereof is greate ſtoare in that countrey by reaſon of the Sea) with euery one a ſtaffe in his ryghte hand of a kinde of olde and dry wood which ſhyneth in the night, and in their left hand a great horne of an Ore pierced hollow: theſe, according to their commaundemente, kept very cloſe & ſecrete vntill the Princes were in their firſt and faſt ſléepe, when they began to appeare and diſcouer, w̃ their ſtaues glimering like the glaunces or flames of torches, braying out of their hollowe hornes a hydeous voyce, conteining that they were ſent of God to ſommon them to the warre of the *Pictes*, againſt whom the ſentence of victory was already pronounced, and agréed by the heauens. And ſo theſe artificiall ſpirites aſſiſted with the benefite of the night, which is the móther nurſe to all illuſions, vſed ſo fine a conuey in the diſpatch of their buſineſſe, that they eſcaped without being diſcloſed, leauing the poore Princes ſo paſſioned with feare, that they paſſed the reſt of the night in prayers, vntill the morning when euerye of them with great ſolemnitie imparted his viſion to ỹ king, who alſo for his parte to aggrauate the matter with further credite, notwithſtanding he was the firſt founder and forger of the miſtery, approued their ſayings with the like appearing to himſelf, albeit he was curious to reueale the ſecretes of God, vntill he had more ſure aduertiſement

thereof: wherewith ſome other perſuaſions on his parte to enforce their forwardnes, they became as eger and earneſt to begin the warre, as if Chriſt himſelf had bene their captaine, and ſo aſſailed their enimies that they did not only ouerthrow them in battell, but alſo made ſuche mortall extermination, that the memory of the day euer ſince hath bene vtterly extinct. There be ſome now a dayes, that put lighted candels within the heades of dead men, to feare the people, and others that haue tied little ware candels lighted vpon cockles, tortures & ſnailes, which they put in that order within the church yards by night, to the end that the ſimple people ſeeing theſe beaſtes moue a far of with their flames, might beleue that it were ſome dead ſpirite returned for ſome ſpeciall cauſe into the world: by which villanous meanes as they haue gotten money of the common and ignorãt ſort, ſo let them be aſſured to render accompt of their doings to the ſoueraign iudge for abuſing the poore flocke of his deare ſonne vnder ỹ coloure of viſions. There hath bene yet of late time in *Italy*, an other practiſe of Diabolical viſions performed by certaine candels made of the greaſe or tallow of a man, which ſo lõg as they were light and did burne in the night, the poore people ſeemed ſo ouerwhelmed with enchauntments and charmes, that a man might haue taken any thing out of their houſe, wout that they were able to ſtirre out of their beds to reſkue it: but our God who according to his iuſtice doeth leaue nothyng vnpunished, hath ſuffred that the authors and executors of ſuch vanities, haue bene taken as the theſe wyth the manner, and being condemned, haue yelded tribute to ſuche offences, with the price of their life. And laſtly there is an other ſort of artificial viſions, which are made with an oyle or licoure, which cometh of certaine wormes we ſee ſhine in the night, which bicauſe they be things not worthie to be handled in argument amõgſt no chriſtians, I will make

ſilence

silence of them for this time, maruelling notwithstanding that sundry learned men heretofore haue vsed so large a libertye in discouering suche vanities, the rather for that our natures for the most part are more credulous of such shadowed things, than apt to beleue a truthe.

¶ *A wonderfull history of a monster seene by Celius Rhodiginus.*

CHAP. xxvij.

TO the ende we ſhoulde taſte of theſe wonderfull viſions (which may be thought very ſtrange to the Reader) me ſéemes good to ſhew here the pourtrait of two maruellous monſters, the one a man, & the other a woman, ſéen in diuers prouinces by two as excellẽt Philoſophers, as haue raigned in our age. The firſt being the man, was ſéen by Ludouicus Celius Rhodiginus, as he writeth in the iij. chapter of his xxiiij. booke of auncient leſſons,

folowe

folowing in this maner: There was (sayth he) broughte forth a monster at *Zarzara* in *Italy*, in the yeare of grace, 1540. and the.xix.day of Marche, worthie to be considered off for many causes: One, for that it was brought into the worlde at such time as *Italy* was afflicted wyth the plague and scourge of ciuile warres. And that thys monstrous childe was a certaine forerunner or messanger, which shewed vnto them the miseries of those domesticall quarels: the other causes for the which it deserued to be diligently noted, were for the straunge and maruellous effectes that nature exhibited in this little subiect: for in the first place the mother of this infant broughte it forth within. iij. moneths wel formed, which is a thing monstrous in nature: Secondarily, he had two faire heades well proportioned, and two faces ioyned one to an other, and tyed vpon the top of the neck with a proportion maruellous in euery of those partes: he had his haire a little long and blacke: and betwene these two heades, he had a thirde heade, whiche exceded not the length of an eare. And for the rest of his body, it was so wel made and proporcioned in all thyngs requisite, that it seemed that Nature delited to frame and make him so faire. Who after he had soiorned a certaine tyme in this miserable worlde, died: wherein, as he was made a present to one of the kyng of *Spaynes* lieutenants, gouerning in that countrey, so he thoughte it good to haue him ripped and his bellie opened, and intrailes sæn, which being done, he representeth vnto the sightes of the lokers on, things no lesse maruellous than the presidents written of before: that is to say, he had two liuers, two milts, and but one heart. Wherwith endeth the description that Celius hath made of that monster. The second monster is a woman, hauing two heads, whose figure is before to be sæne with the other, and more to be wondered at than the fyrst in one thing, for that she liued many yeres, whiche is contrary to the nature of monsters, who ordinarily lyue

not long, for the abundance of melancolike humor, which abundeth in them, to ſæ them ſelues ſo oppꝛobꝛious to the wꝛlde, are therby ſo dꝛied and conſumed, that their liues be ſhꝛte. Whiche happened not to this maide, which thou ſæſt here poꝛtraicted: for at ſuche tyme as Conradus Licoſtenes, came into the Duchie of *Bauiere*, whithe was in the yere 1541. ſhe was of the age of.xxvj.yeres. That learned Philoſopher Licoſtenes wꝛiteth one maruellous thing of that monſter, for reſeruing the duplication of the head, nature otherwyſe had left nothing in hir vnperfect. Theſe two heades (as he wꝛiteth) had deſire in like to dꝛinke, to eate, to ſlepe, and to talke together, as alſo dyd all hir other affections. Wherefoꝛe thys mayde wente from doꝛe to doꝛe ſearchyng hir liuyng, to whome they gaue moꝛe willingly for the noueltie of ſo ſtrange a creature, & ſo newe a ſpectacle: Albeit ſhe was chaſed thorough the Duchie of *Bauiere*, to the ende ſhe myght marre the frute of women with childe, for the apꝛehenſion whiche remayneth in the imagination of the figure of this monſtrous Woman.

¶ *A Monſter on liue, whoſe intrailes and interiour parts were to be ſeene naked and vncouered.*

CHAP.xxviij.

IN the tyme that Seruius Galba, and Marcus Scaurus were Consules, a noble and famous woman in *Nursine*, brought forthe a son on liue, which had the vppermost part of his bely so open, that men might see hys intrails naked and vncouered, and it was so harde and entier in the nethermost part, that I beleue if you haue red al the Authors *Grekes* and *Latins*, which haue written of the wonders of nature, you shal scarcely fynde

his

his like. And although the *Romains* were alway ſuperſtitious in thoſe things, yet was this monſter a certain Augure and ſothſayer of the victorie whiche they obtained againſt Iugurth, as Iules Obſequent writeth in the hundreth Chapter of his book of the wonders of the *Romains* Wherfore if the *Grekes* and *Arabes*, (whiche were ſo fine in ſerching out the ſecretes within the ſhop of mans body, that they demaunded of the king the bodies of the condemned, to open them alyue) had had that litle monſter at their cõmaundement, they nede not haue exerciſed ſuch butchery, tirãnie and crueltie on the behalfe on liuing creatures as they did: for caſting their eyes only vpon that little monſter, without makyng further openyng or inciſion, they myght haue ſene and diſcerned the ſubſtance, the greatneſſe, number, figure, ſituation, commoditie and action of all the principall partes of mans bodie, the liuely ſpirites being within: the which is not of ſmall conſideration in nature, ſeing that by the ignorance of thoſe things, if that a ſinew or muſcle be cut, for the moſt parte the fælyng is loſt, ſometimes the mouing, and ſometimes bothe the one and the other, and very oftentimes death therby foloweth. Wherfore the ancient kings and princes, as Marcus Anthonius, Flauius, and Boetius, (as Galene witneſſeth) toke ſo great pleaſure in Anotomies and cuttyng of bodies, that they themſelues vſed that arte, who as they obſerued not the ſame carefully, ſo they made erre the moſt renoumed Philoſophers in the time paſt, as Ariſtotle in his firſt and thirde boke of Hiſtories, treatyng of Creatures, the. vij. chapter, where he writeth that the ſeames of the head, by the which the moyſt matters of the braine doe euapour, be not like, but differ in men and women, notwithſtandyng we ſæ by common experience the contrary: whereby the ſame author is alſo deceiued, in that he writeth, that the heades of Dogs haue no ſinews, although in anotomyſing of them, wæ fynde they haue ſeames ſo well as in the

heade of man: In lyke maner Cornelius Celsus one of the moſt excellent, which hath written of phyſike in *Latin*, is beguyled in the ſame matter of ſeames, in hys eyghte boke and fyrſt chapter, where he writeth, that thoſe heads which haue no ſeames, be the moſte ſounde, and leaſt ſubiect to ſickneſſe, though the ſame be vtterly falſe, as wytneſſeth Hipocrates, in his firſt boke of men, where he writeth, that the heads which haue the greteſt number of ſeames be the moſt healthfull: wherin as I haue ſhewed the miſtakyng of the two matters of the cutting of the body: Euen ſo coulde I diſcouer vnto you a numbre of other errours, whiche be founde in Mundinus Carpus, and others, who in their writyngs haue ben often beguiled in the opening of the ſhoppe of mans bodie. But for that we are to entreate of wonders, we will therfore make an ende of that matter, without ſettyng before you the falts gathered in the Yarueſt of Phyſike.

¶ *An hiſtorie of a prodigious Dogge, which engendred of a Beare and a Maſtife bitche in England, ſene by the Author at London, with the diſcourſes of the nature of this Beaſte.*

CHAP. xxix.

LIke as mine Author in the begiming of thys Chapter ſæmeth to preferre in ſort of a *Frenche* flouriſhe or commendation to hym ſelfe, hys being in *Englande*, wyth ſundry honours that were done to hym by the Quéenes Maieſtie, and certaine nobilitie, at what tyme he was brought to the viewe of thys Dogge, ſo (for certayne reſpects, I accompt it as neceſſarie to leaue it oute, as to fyll or cloys the Reader with ſuche vaine follie.) In

Englande

Englande then (accordyng to mine Authour) was bredde thys monstrous Dogge, whose figure sameth to resemble indifferently a Dog and a Beare, whiche argueth him to participate bothe of the one and the others nature: the same not seemyng very straunge to suche as haue obserued theyr conditions at *London*, where the Dogges and the Beares doe lie in little Cabinets or vaultes of wood, one fast by an other: and being in theyr heates, those that do gouerne them, wyll not stycke oftentymes to putte a Beare and a Dogge in one house together, when beyng pricked wyth theyr naturall impressyons, they conuerte theyr crueltie into loue: of whyche coniunctions are engendred oftentymes creatures lyke vnto thys, although very seldome: amongst which myne Author hath obserued two: Whiche as they were gyuen to the Marquesse of *Trans*, so he made a present of the one of them to the Countie of *Alphestan*, the Emperors Embassador, and the other he made to be caried wyth hym into *Fraunce*, where myne Author caused thys portraict to be drawen, omitting nothing that was necessary to be seene: In whom albeit maye appeare some cause of wonder by the strange effecte of Nature: yet the attestation of sundry famous authors maketh it neyther rare nor newe. Lyke as Aristotle, who is of opinyon, that diuerse beastes may haue *Coitum*, and ioyne togyther, so that theyr natures do not muche differ, as doe the Dogge, the Woulfe, and the Fore. He wryteth in an other place, that the *Indian* dogs be ingendred of a Dogge and a Tyger, whiche is also approued by Polux, and Plinie. Patritius and Senes in theyr thirde boke of theyr common Wealthe, haue affirmed, that the *Indians* haue not onely made couer their bitches wyth beastes of an other kynde, but also the auncient *Frenchemen* vsed to haue them engender with Woulues, to the ende that the fruite of suche fierce commixture and seede, myghte bee of the more strengthe and fu-

Paris Garden.

rie, the ſame being alſo confirmed by Auguſtus Nyphus, in a Hiſtorie, aſſiſted with his owne eyes, and not gathered by any reporte. On a time (ſayth he) that the Lorde Federike of *Montforce* and I returned from hũting, we loſt one of our dogges, which we coulde not recouer by any ſound of horne or hallow of the hunters, and yet after we had long ſought hym, we found him toyned with a ſhe Wolfe in a corner of the wood, his fierceneſſe bæing vanquiſhed with the delite he had in hir companie. Hierom Cardan aſſureth to haue ſæne a Fore gotten of a Bitche and a Fox. But to returne now to the deſcription of our beaſt, whoſe figure as it reſembleth a cutted Beare, ſo had he the geſtures and other diſpoſitions, more participating wyth a a Beare than a Dogge, and excæded (as mine Author affirmeth) all other beaſtes in furie: For there is neyther Lyon, Beare, Bull, nor other beaſt, howe cruell ſo euer, which he dare not aſſault, vſing withall ſuch a fierceneſſe in his fight, that after he hath faſtened his teeth vpon him, he wil be rather diſmembred and torne in pieces by piecemeale, than ſuffer himſelfe to be taken off. Wherof myne Author preferreth an experience at *London*, in a battaile betwæne him and a Beare, the ſame alſo making me remember that which the Auncients haue written of a Dog that was giuen to Alexander, in the *Indies*, which (as ſome ſay) was engendred of a Tyger and a Bitch: but bicauſe there is diuerſitie of opinion touching this Hiſtorie amongeſt many Authors, as Aelyan, Diodorus Siculus, Strabo, Plutarke, Patritius, wyth others, I will bring in onely that whiche moſte reſembleth a truth.

In the iourney that Alexander hadde in the *Indies*, hæ was preſented by one of the noble men of the Countrey, wyth a greate Dogge, engendred of a Tyger, who as he didde ſæme of a huge and fierce regarde, lykewiſe Alexander, deſiring to proue hys doughtineſſe and diſpoſition of heart, preſented him a Bear tied at a ſtake, where

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at the dogge being couched on the grounde, neither moued nor angry, vouchsaued not once to rise from the earth: the king commaunded eftsones to offer him the Bul, and then the wilde Boze, which seemed to moue the dogge no more than the rest, what prouocation so euer was made the assistantes: Alexander, enuying (as it were) that nature had planted so fearefull a heart in suche a huge and massy pece of flesh, commaunded to kill him: Whereupon the Lorde that first ought him and gaue him to the king (bieng more priuy than they, to his valiant disposition), desired Alexander that afore the dogge were killed, he should be offred the Lyon or Elephant, which being done forthwith, the dogge began with a wonderfull fury to assaile the Lyon, and so claw him in his cruel kinde, that where he once imprinted his teeth, the caracters remayned and could not be defaced, being also so fierce vpon the Lyon, that he could not be taken off by any meanes, whereat the king seeming to maruell, and the *Indian* Lord desirous to encrease the pleasure he toke in his passime, commaunded to cut of his taile, and his foure legges one after an other, tearing in effecte one legge from an other, notwithstanding which horrible torments he endured, he gaue not ouer the battaile, but continued as constant as in the beginning, wherwith to preuēt a displeasure in Alexander, who seemed to greeue to see so valiant a dogge so lothsomely dismembred, the Lord tolde him he had two other of the same litter, wherof he made at the same time offer to ỹ King, with charge, that according to their natures, he must proue them against either Lions or Elephants, seeing customably they contemne all other beasts, yelding no glory to ỹ victory which is got of others of baser condition. The Auncients haue gyuen speciall cōmendation to these creatures touching their faith and fidelitye to their maister, whom they doe not onely knowe by view, but vnderstande their whistle, they flatter them, fawne vpon them, are ielous of them, follow them thorowe

rowe out all the worlde, and be ſuche ſure kéepers of theyr goods, that they wil die rather than ſuffer them to be taken away. Which is verye well verified in a dialogue wherin Plutarch ſéemes to diſpute whether beaſtes haue reaſon or not, confirming it by an example of the faith of a ſtraunge dogge, the ſame being of harde beliefe, were it not the authoritie of him that writ it. The *Athenians* (ſaith he) had a Temple called the Temple of Aeſculapius, garniſhed with great treaſure and riches, for the garde whereof, they kepe only an excellent dogge called Caparus, notwythſtanding whoſe barking and other meanes of defence vſed by him, certaine théeues brake in one night, and toke away ỳ moſt precious iewels that were in the temple: the dogge ſéing the Sextens with other Wardens of the church, were not moued with his barking at the théues, runneth out of the Temple as enraged or madde, and purſueth the théefe that fled afore him, not leauing to follow hym, notwithſtãding his threats and ſtones which he caſt at him. The day being come, the dogge ſtayed alwayes where the thæfe reſted, without comming neare him for feare of harme: which being well conſidered of the fellone, who to preuent ỳ which would not be auoided, offred bread to the dogge, which he did not onely refuſe to touche, but alſo did not forbeare to barke without ceaſſing: which being heard of certaine paſſengers that way, the reporte came to *Athens*, by which meanes hue and cry was ſent forth, and the thefe taken at *Gromion*: but the ſporte was to ſée the dogge ſkip and leape afore the fellon, reioyſing as thoughe the thæfe were hys praie, and taken by hys meanes: for which cauſe the *Atheniens* ordained him to be nouriſhed at the charges of the Citye, and gaue him in cuſtody to the Prieſts of their Temple. There is alſo ſpoken of in diuers Hiſtories, a like diſcourſe of the fidelitie of a dogge, found by the king Pirrhus as he paſſed with his army, garding the dead bodye of his maiſter ſlaine by the high way ſide, being not ſo muche aſtoniſhed

stonished at the view of the mortified ghost of him that lay deade, as double amased when he vnderstode by certaine paisantes of the Countrey, that the dogge had not stirred out of that place for thrée dayes, without desiring either to drinke or eat. The king for compassion of the dead carkas commaunded it to be buryed, and the dogge for his faith to his master, to be nourished in some conuenient place. And as no inquisition or pollicie could trie out the murder, what diligence so euer was vsed: so it chaunced that certaine dayes after, the King taking a view or muster of his people, assisting it in his owne person, the dogge attended the King, and lay very stil and quiet at his fote, til it came to their turnes that had killed his maister, to passe along by the king: when the dogge vpon a sodaine (venting as it were the murderers) assailed them with such furie, as if strength had agréed with his good will) he wold haue torne them in péeces: but being not able to performe the effect of his meaning, he loked here and there, giuing out suche arguments of pity, according to his dumme kind, as if he had demaunded iustice of the murder at the kings handes. The same mouing in him and the rest of the assistants such suspition of the facte in them whome the dogge assailed, that what with torment and other examination, they confessed the matter, & were punished accordingly. A thing very wõderful, & wherin our God sheweth himself most iust in hys iudgements, hauing in such horrour such as doe spoyle and spil mans bloud, that he stirreth vp sometime little beasts to be his ministers of reuenge of their iniquities. Plutarch, Aelyan, and also Tretzes, in the thirde Chiliade and a hundred thirtye and one Chapter, wryte, that after Darius the laste king of the *Persians* was vanquished by Alexander, and hurte in many places by Bessus and Nabarzenes, he was forsaken of all the world, and void of humaine succors, except a dogge, which he had norished and brought vp,

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who neuer forſoke the body of his maiſter, but became no leſſe faithful to him being dead, thã he was whilſt he liued.

The *Romane* hiſtories giue alſo great commendation to the fidelitie of the dogge of Titus Fabius, who being condẽned by the iuſtice of the Senate, and his body laid dead vpon the ground, the dogge did not only accompany the dead carkaſſe, but made ſuch a pitifull howling and crying, that he ſtirred the aſſiſtãts to compaſſion, who (to appeaſe him) if they offred him bread, he toke it, and in the preſence of them all by ſuch meanes as he could, he opened the mortified mouth of his maſter, and put in the bread, thinking that as he ſawe his diſtreſſe, ſo he would relieue it by meanes as he beſt might: but that which is more wonderfull touching the faith of this dogge, was, in that the bodye of hys maſter being caſt into *Tyber* (according to their cuſtome at that time to bury dead men) the dogge leaped alſo into the riuer, not ceaſing to contẽd with the waues, till he had got holde of his maiſter, whom by maine ſtrength he did not only ſuppoꝛt and kepe frõ ſinking, but alſo drewe him out to the ſhore, thinking he had thẽ deliuered him from peril. By this and ſuch other may we diſcerne in ſome reſpects a more great faith and amitie in theſe brute beaſtes, than in reaſonable creatures, who for the moſt parte now a dayes obſerue the order of the ſwallow, ſhunning (as they doe the roſe in the winter) their frends touched with any aduerſitie or ſiniſter fortune: for whych cauſe alſo Maſiniſſa the great king of *Numidia*, would neuer commit the garde of his body by night to the faith of men, but vſed for hys ſauetie that way the company of .viij. or .x. great dogges, whom he brought vp for the nonce, and made them be ſhut in hys chãber by night, to the ende that by their barking he might be warned of any peril: which remaineth in practiſe at this day in *S. Maloes* in *Britaine*, a town of defenſe enuironed with the Sea, wherein only a great number of dogges of England do kepe watch, and that ſo truely that the whole

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gard and protection of that city consists no lesse in the fidelity of those dogges, than in their strong bands of their old souldiours of *Piemont*, neither moueth any charge by them, for either armour or weapon, seeing they cõtent thẽselues only with their liues, which are reserued by cõmon order, & they nourished continually in certaine dark caues, where they are barde to see any light, to the end to giue encrease to their fiercenesse: the same in déede giuing them suche a wodnesse, that they neither know, nor vse regarde to any, but such as are appointed to nourish and fede them, in such sort ỹ at night when they are drawne out of their dennes, they are driuen to soũd drummes and trumpets as a warning to euery body to retire, which hath bred suche a custome in those dogges, that after the last retrait be soũded, there is none so hardy to be found afore them, which escapeth not their iawes, without great hazard and daunger of his life. There is also mention made in the Ecclesiasticall histories, how the Emperor Aurelian, forcing Benignus the Martyr to worship Idols, made to be kepte fasting for .iiij. or v. dayes, certaine great mastiues, whom he reserued only to fede vpon christian mennes flesh, afore whom he caused the body of the sayd Martir to be brought forth bound: but the dogges refusing to become the mynisters of the sinne of such a tyrant, in place to deuoure or teare hym in pæces, they licked his hands, and smelled to his body, without either offer or effect of other harme. Which makes me remember an History commẽded by Appius the Grécke, & Aulus Gelius ỹ Latine, Iouianus Pontanus lib. 1. amorũ, and lastly Anthonio de Gueuuare bishop of *Menodemo*. Al which albeit they treate of an other beast than a dogge, yet bicause the discourse is no lesse prodigious, than confirmable to our former arguments, I thinke it no time euil imployed to describe it in sorte, as they haue left it behinde them.

Titus the Emperor, sonne to Vespasian, vpon his return from the warres of Germanye, determined (according to an

auncient cuſtome of the Nobilitie there, to ſolemniſe at *Rome* with great pompe the day of his natiuity. For a firſt entry or beginning wherof, he cauſed royall triumphes to be made to the *Senate*, with a bountifull diſtribution of treaſure amõgſt the *Romaines*: Yé enioyned withal by ſpeciall charge, to make prouiſion of Lions, Beares, Hartes, Bulles, wilde Boares, Wolues, Camels, Elephãts, wyth a number of other ſauage and fierce beaſts, found moſt commonly in the deſerts of *Egipt*, and valley of the mount *Caucaſe*. In like ſort it was decréed ſometime afore by the maieſtie imperiall, that to all thœues, felons, murderers, periurers, traitors, and rebels, theyr liues ſhould be reſerued, to be puniſhed and torn in pæces ý day by thoſe beaſtes: by whõ ſhould not onely be thundred vpon them due reuenge of their wicked life paſt, but alſo in the combate ſhould appeare equall pleaſures and delite to the lokers on: wherein this was the order that was obſerued. One of thoſe miſerable men was let out after an other, and committed all alone to a place, which is at this day being at *Rome* called the *Colliſea*: after the which in the viewe of all the aſſiſtantes, was let loſe in the ſame place one of theſe cruell beaſtes, who if by chaunce he tare the man in pæces, the ſame was the ſentence and puniſhment of his offence: but if the man ſubdued the cruelty of the beaſt, and killed him, it ſerued as an abſolution or diſpence from further puniſhment. And as they kept hungry of purpoſe (long time before) theſe cruell beaſtes, to the ende to adde a more fiercenes to their woode nature, ſo amongſt the reſt that were brought to the combate, the Emperoure ſéemed chiefly to ſée fight a Lion brought out of the deſerts of *Egipt*, who was of a huge body, horrible in regarde, fearfull in his cries and yelling, and moſt deſperate and cruell in fight, hauing already committed to morſels .v. or .vj. mé, wythout deuouring them, leaſt withall he ſhould loſe his

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appetite and delite to fight : albeit the Emperoure not lyking to kepe him any longer without meate, commaunded to let lose vnto him one of the Captiues, whom if the Lyon ouercame, he should also deuoure him : whereupon was committed into the place a poore slaue, so leane and mortified with imprisonment, that he seemed to delight in no other felicitie than sodaine deathe : This fierce Lyon setting vp his brussels, & making two or three turnes about the *Colliseu*, seemed to whet his teth and stomacke, to praie vpon ỹ miserable man: but ỹ which is no lesse straunge to heare, than wonderfull to see, this cruell beast approching neare his prisoner, seemed at a sodaine to gase in beholding his face with greate iudgement, which hauing performed and viewed with such leisure as he thought good, he did not only refuse to doe him any harme, but also with great humilitie, he smelled to his handes, and licked hys fingers, and falling prostrate afore him, he seemed not onely to know him, but acknowledge most thankefully in his kinde an aũcient debt and good turne done vnto him. This brought suche indifferent comforte and courage to the poore man, that he conuerted his former feare into present assuraunce of safetie. The same mouing him in token to be thankefull of his parte, to stroke and cherish the Lyon, as if there had bene an auncient familiaritie betwene them, which bredde such cause of amaze in the Emperoure and the assistantes, (as neuer hauing sene nor heard of the lyke) that they imagined him to be some Nycromancien, or by some Arte to haue enchaunted the disposition of the Lyon. And forthwith called the slaue vnto hym, and asked what he was, of what Countrey, and hys name, what was his offence, and for what cause he was there deliuered to such distresse of the wilde beastes: what (saith he) hast ỹ nourished this Lion: or hast thou heretofore stãd his life in stead, or deliuered him from any mortal danger?

Dr if thou be ſome enchaunter, I enioyne thée vpon paine to be here diſmembred quicke, to yeld vs a truthe, ſéeing it is now happened to thée, which neuer hath bene ſéene to chaunce in *Rome* ſince the firſt foundation. Wherwith the wretched priſoner, hauing yet the Lion couched at his fete aunſwered the Emperour with an aſſured and ſtayed coũtenance in this ſort: Albeit ſir, I beare here a miſerable body of the malice of my time and fortune, the ſame wyth other mortall diſtreſſes in priſon, making me rather reſemble the ghoaſt of a dead man, than ſéeme of ſtate as I haue bene, yet (ſir) the extremitie of my caſe doth not take away the eſtimation of the houſe ẏ bred me, being not long ſince a knight of the countrey of *Eſclauonia*, and of the line of the Androniques, of no leſſe honor in that coũtrey, than the famous Quintus Fabius and Marcus Marcellus throughe your prouince and part of *Rome*: the city whereof I am. is called *Mantuca*, who as ſhe reuolted againſt the obedience of the *Romaines*, ſo all ſuch as remained of that miſerable calamitie, became ſeruile to your city, wherof my fortune (as you ſée) made me a miſerable partaker: but touching your demaund to be priuy to the diſcourſe of my tragical life, It is now. xxvj. yeres ſince I was firſt priſoner in my countrey, and as lõg ſince I was brought in that order to this city, & ſold in ẏ field of Mars, to a ſawyer of wood, who finding me vnapt to ſupply ẏ trade, ſold me to the *Conſull* Dacus liuing at this day, whoſe cõmendation as it cõſiſted chiefly in wiſdome, & profound experience, ſo had he for a counterpoiſe of his vertues a vice moſt familiar to him, ẏ ſame eclipſing all the reſt, as the clouds doe the cleareneſſe of the Sunne: for his couetouſneſſe was ſo great, that I was at a point to ſterue with hunger in his ſeruice, & my toyle & trauel both day & night ſo painfull & extreme, that during the ſpace of a xi. yeres (which was the time & ſcope of my miſerable life) I neuer ioyed in other thyng than in the deſire of death, which being withſtanded by my deſtenie. I thought to abridge

bridge my desolation by meanes as I best might: whereupon I tendred a request to my maister, eyther to sell me to an other, or by some other way to giue ende to my myserie. Wherin if I preuailed, it was in increase of further rigour on his part, seeming rather to aggrauate his villanie, than diminish any part of his crueltie: and for my self, feelyng the threats of age, and fall of my former strength, I resolued desperately to burie my selfe and sorrowes in the solitarie desertes of *Egypt*: wherein fortune fauoured me with a most conuenient occasion, for that the *Consule* my maister, leauyng *Rome*, to visite a countrey called *Tamutha*, situated betwene the confines of *Egipt* and *Affrica*, from whence as he rested one night, and was in the depth of his sleepe, I departed without other leaue, than that I came with as slender noyse as I coulde, and so taking only with me some reasons dry, and a bottle of water, I cõmitted me (in that state) to the mercy of the nighte and guide of fortune: But at the dawning of the day, fearing some search to pursue me, and being pressed withall with a wonderfull desyre of sleepe, I layde me downe in a caue which I founde by chaunce in that desert place, wherin I had not rested many houres, but I saw enter into my lodging a huge and cruell Lyon, hauing his throate and fete embrued wyth bloud, the same addyng further dreade to my former, the rather bicause I saw me as voyde of meanes to flee his furie, as vnprouided of force to resist his furie, which made me pronounce secrete sentence of myne owne death, with contentment that the bowells of ỹ Lion to become the sepulchre of my brused bones. Wherin as I was in the depth of these mortall cogitations, beholde the Lyon, which had a little paused at the entrie of the caue, began to draw neare the place where I was, drawing one of his leggs after hym with great griefe as it seemed: and houering ouer the place where I laye vpon the earth for feare, he layde his hurt legge vpon my handes, in sorte as

the wiſeſt man would that ſought to diſcouer his griefe to an other: which made me take heart, the rather for that ỹ feare which I had of this proude beaſt, was turned into a deſire in him ſelf to demaũd ſuccors at my hand. His griefe was in his fot, by reaſon of a great thorn which lay within the fleſh, the ſame making it ſwell, that it was at point to yeld matter, to the which I gaue a vent by breaking the impoſtume, and toke out the pricke with the point of my knife, and lapt vp his wound with a band or ſhread of my sheart. And hauing performed this worke of charitie vpon the poore beaſt, he lay with an extreme pacience by me all that day & next night, til the morning folowing: when I vnfolded eftſones the ſore, and preſſed out the corruption with no leſſe ſuffrãce in him thã before, who after .y. or. iij. houres in the morning, ſeming to be pinched with hunger he left me and the caue, & went to the deſert. When I ſeing the honeſt departure of my gueſt, preuẽted ỹ like peril & ſaued my ſelf by flight: wherin (ſir) I coulde not be ſo preciſe as to eſcape the hãds of ſuch as purſued me, by whom I was preſented to my maiſter: & frõ him (amõgſt others no leſſe infortunate than my ſelf) I was paſſed priſoner to *Rome*, where if my good fortune haue brought me into the danger of this Lyon, and he to returne the benefit of my good turn with a compaſſion & ſafetie of my life, I humbly beſæch thy maieſtie royal to cõſent to the ſame, and ſuffer not thy decrées giuen out by thine own mouth to be violated with any reſpect of crueltie. Which moued ſuch indifferent pitie & cõmpaſſion to ỹ aſſiſtants, ỹ there was not one amongſt them al, which with great interceſſion were not ſuters to ỹ Emperor for his libertie & ſafetie of the Lyon. Wherunto he did not onely agrée, but alſo enioyned from that houre, that Andronique and the Lion ſhould vſe their libertie to paſſe at all tymes thorow the ſtrætes of *Rome*: whom the people beheld, not without a ſingular pleaſure, the rather to ſee the Lion contented to carie great wallets

full

full of bread, and other relefe giuen them in almes. And somtime to get money to his kæpers, he would suffer childzen to leape vpon his back: The same mouing such cause of maruel to the strangers ỹ came to *Rome*, that there was question touching the meaning. Wherupon, to satisfie thẽ and al men, was written a little bille, and fastened to the brest of the Lion with this inscription: *Hic Leo est hospes huius hominis*. And vpon the brest of the man were written these words, *Hic est medicus huius leonis*, wherof the one signifieth: This Lion is the guest of the man, and the other: This man is the physition of the Lion. This is sure a wõderful exãple of charitie in a beast without vnderstanding: wherin is also approued the opinion of an *Indian* Philosopher named Dephilus, who was wont to say, That ỹ great workman dame nature had graued certaine lawes in beastes, which might be applied to men, as exãples to direct ỹ estate of their life: for if we consider and view with discretion the order of doing of diuerse beasts, we shal find them to excæde men in many things, and haue (as it were) a natural vertue in euery affection of corage, wisedome, force, cowardise, clemencie, discipline & erudition. They knowe one an other, & are able to decerne amõgst thẽselues: desire things that be profitable, and eschue such as be hurtful, forsee what will fall, and make prouision of such things as be necessarie for their relief. Al which being considered by the auncient Philosophers, they haue not ben ashamed to dispute and make a doubte whether brute beasts did participate with reason or not: which made Salomon sende some of them to the schooles of the Philosophers. Lyke as also Esay reprochyng the vnthankefulnesse of the *Israelites* towardes GOD, layeth afore them an example of the Oxe and Asse, which acknowledge their maister, but *Israel* hath mystaken and not knowen hir Lorde.

The

¶ A wonderfull hiſtorie of certaine women which haue brought forth a great number of children: And an other whiche bare hir fiute fiue yeares deade within hir belly.

CHAP. XXX.

LIke as that greate Philoſopher Ariſtotle doth moſte firmely aſſure in hys writings, that a woman can not bring forth at one tyme aboue fiue chyldren, and that very rare. Euen ſo (ſayth he) that happened on a time

time to a seruante of Augustus Cesar, who at one burden brought forth fiue children, who (besides the mother, liued but a short time after. In remembrance wherof, the Emperor Augustus caused to be made and erected a monumēt, writing on the out side therof, the numbre of the children which she had born. Wherfore though Aristotle did beleue that a woman could not bring forth at one time aboue the numbre of fiue children, notwithstāding the contrary hath bene proued in many, as is witnessed by many graue authors. Amongst whom, that notable learned Prince Picus Mirandulanus in his cōmentaries, vpon the second hymne assureth, ỳ one Allemande (called Dorothee) brought forth in *Italy* at two seuerall times twentie children, that is to say, at one time. xii. & at an other. viij. who during the time ỳ she was with childe, hir belly was so great, that she was constrained to payse ỳ weight thereof with a towel bound about the same for the succoryng of hir charge. There is none of those which haue read the chronicles and histories of *Lombardie*, which knoweth not that in the time of the raign of Algemont first kyng of the *Lombards*, there was a certain common Woman brought forth. vij. boyes at one tyme, who for the horrour of hir sinne, cast them into the water. But God by his almightie power and wonderfull prouidence not willyng to blot out of memorie this wicked and detestable act, brought the same to light, who permitting the king Algemont to walke by fortune nigh the water where she had cast them, espied one of the children in the water on liue, who with the crooke of a staffe which he helde in his hande, he plucked out, causing the chylde to be nourished and brought vp in learning and vertue: who as he grew in yeares, so he in like maner perseuered in al perfectious and good gifts: and as the historias make mention, succéded Algemond, and was named Lanytius second kyng of the *Lombards*. And if thou wouldest reade the Historie of Martinus Cromerus in his first boke of the worthy

actes of *Poloigne*, thou ſhalt fynde an hiſtorie of a woman of the countie of *Virboſlaus*, which ſurpaſſeth all the preceDents before recited for the multitude of children, wherin like as all theſe hiſtories be wonderfull for the great nũbres of children borne at one inſtant: euen ſo I haue noted amongſt al the Hiſtorians which haue written therof, that for the great nũbres of children which they haue had, they haue had cauſe to open, bruſe, and anatomize or put an iron into their bellies to plucke forth their frute, as it was ſtrange and maruellous to behold, that a woman for one onely childe hath ben opened, for that ſhe by the ſpace of .v. yeres caried hir frute in hir body dead, as thou mayſt vnderſtand by the diſcourſe of this hiſtorie folowing worthy of remembrance, the which Mathias Cornax, a learned and excellent phyſition of *Vienne*, writ in a *Latine* worke, which he ſent for a wonder to Ferdinando, Emperor at that day. And although he haue dilated on this Hiſtorie ſufficiently, yet notwithſtanding, I will write thereof more at large in that I ſhal be able. He writeth to the Emperour Ferdinando, that in the yeare. 1545. there was at *Vienne* in *Auſtrice*, a certain woman named Margareta, the wife of a Citizen of that towne called George Wolczer, who being quicke with childe from S. Bartholomew day to S. Luce, and then vpon point to be deliuered, ſhe begau to feele ẏ ſharpe and dolorous pangs, which women accuſtomably taſt and ſuffer in the bringyng forth of their children, cauſed hir mother and certain other ſage women to be called for hir better helpe therin. But when they came to the great conflict of Nature, and hoped to haue receiued the childe, they perceiued ſuch a brute & noiſe as it had ben a thunder clap within the belly of that poore martir, ẏ which made them to thinke, that the child was dead with the great ſtriuing and battaile that it had with Nature. The noiſe being at laſt appaiſed, they coulde not perceiue or iudge any moUing or life in the infant, whiche was cauſe after they had im-

imployed all their labour and arte in vaine, thynking to drawe the child out of the mothers belly, they wer cõstrained in the ende to abandon and leaue hir for a time to the helpe and mercy of almightie God. Albeit after certaine dayes hir dolor & griefe renued, that she was not only forced to vse for helpe herein, the aduises of the most excellẽt and best experimẽted physitions in that prouince, but also all others elswhere, whose fame was most renoumed and celebrated for their excellencie in that ärte: who with all their physike resolutiue, attractiue, suppuratiue, were not able to deliuer hir from this misery, or otherwise comfort hir, than with that which the angel sayd to the Prophete: *Dispone domui tuæ, quia morieris* Whereupon she seing hir self voide of hope to receiue help at mans hands, determined to take truce wich nature, and perseuer constantly in this hir martirdom, the which she continued with extreme dolor the space of foure yeres, carying this dead caryon in hir belly: which being expired, she resolued in hir self that it was most expedient to expose some ready death rather than to suffer hir selfe continually to pine by the crueltie of that torment. Wherfore resting vpon this deliberatiõ, she made to be called the Surgions & Physitions, at whose handes she requested to be opened. And in the yeare. 1550. the. xij. day of Nouẽber they opened hir belly, from which they drewe the childe half rotten, which she had caried the space of fiue yeares: And after purging and phisiking hir, they restored hir by the ayde of God to suche perfect health, that she remayneth at this day on liue, and so whole, that she may yet conceiue and bring forth children.

As it is more amply declared in the *Latine* worke sente vnto the Emperour Ferdinando.

¶ A wonderfull hiſtorie of a Monſter, hauing the ſhape of the face of a man, who was taken in the forreſt of Haueberg, in the yere. 1531. whoſe portraict Georgius Fabritius ſent to Geſnerus, drawen naturally, as he is here figured.

CHAP. xxxj.

LIke as thoſe which admeaſure the greatneſſe of the woꝛkes of God accoꝛding to the capacitie of their vnderſtandings, could ſcarſly be perſuaded, that this monſter which is here figured,

res, ſhuld be naturall: Euen ſo in my iudgement as I haue oftentimes proteſted, that I wil not fil or peſter my wry-tings with any fabulous matter or hiſtory, wherby I ſhal not be able to verifie the ſame by the authorite, either of ſome famous author, *Greeke* or *Latin*, ſacred or prophane: for as Geſnerus in his Hiſtory, de quadrupedibus viuiparis, wryteth that in the Foreſt of *Saxonie* in the coaſt of *Dace*, there was taken certain mõſtrous beaſts, hauing ỹ ſhape of the face of a man, wherof the female in chaſe by chaũce was killed of hunters, and the male taken by them, was brought aliue, who afterwardes became domeſticall and tame, in ſuch ſorte as he began to talke a little, albeit hys words were imperfect and hoſt, much like vnto a Goate: and touching the reſt of his actiõs, they were more brutall than humaine. For at ſuch time as he was moued by ỹ ardent heates and motions of nature, the women were not in ſafety with him, for he would endeuor himſelfe by force to violate them openly. And as an other like to this, was taken in the yere. 1531. in the Foreſt *de la ſeigneurie de Salvebourge* in *Almaine*, who wold neuer be made tame, nor yet endure the loke of a man: but liuing in ſuch ſorte certaine dayes, in the ende died of hunger, refuſing to be fed of any liuing creature. Euen ſo in the time that Iames the fourth king raigned in *Scotland*, which was in the yere 1409. and ỹ he ſent Iacobus Egilinus in embaſſage to the French king, who by tempeſt of the ſeas was caſt on land in a certaine Ile of *Norway*, where he ſaw mõſters like vnto theſe ſpoken of before, as he witneſſed at his return: and enquiring of the people of that coũtrey what kinde of creatures they were, they anſwered, that they were certaine beaſtes hauing the ſhape of the face of men, who accuſtomed very often to come by night to their houſes, which being not repulſed by dogges, would deuoure as wel their men as children. And I remember that S. Auguſtine in his boke of the Citye of God, maketh mention of ſundrye monſters of

ſtraungo ſoꝛmes, who were found in deſerts oꝛ elſwhere, whereupon grew a queſtion, whether they were deſcended of the firſt man Adam, oꝛ that they had a reaſonable ſoule oꝛ not, oꝛ whether they ſhould riſe as others ſhall at the generall day of reſurrection: But foꝛ that this matter is a little to long to entreate vpon, by reaſon of the ſhoꝛtneſſe of this Chapiter, I will therefoꝛe reſerue it foꝛ a nother place moꝛe fit and apte foꝛ the diſſolution therof.

(*)

¶ A wonderfull Hiſtory of ſundry ſtraunge famines.

CHAP. xxxij.

I Doe remember that I haue treated in my third boke of the Theatre of the worlde, howe famine is one of the moste cruell ministers of the iustice of God, as he hymselfe witnesseth very often by his Prophets and Apostels, sometymes threatning to gyue them for their wickednesse a heauen of brasse, and the earth of yrõ, that is to say, that it shal bring forth nothing: albeit I will not forget in this place to make mention of

of two notable famines, noted in the boke of Eccleſiaſticus, to the ende that drawing our Hiſtories out of the liuely ſprings of the ſcripture, the ſame may moue vs ẏ rather, and touche vs the more with remorſe, euen vpon the hammer of our conſcience. It is ſhewed in the .iiij. boke of the kings and .vj. chapter of a famine which happened in *Samarie*, in the time of Elizeus, which was ſo harde and extreme, that the head of an Aſſe was ſolde for .xxiiij. pẽces of ſiluer, and the fourth part of a meaſure of Doues dunge for .v. peces: but that which is moſt farre from all humanitie, after that all their victuals were conſumed, ẏ mothers eat their children: In ſuch ſort that a poore woman of the city, ſeing the King of *Iſrael* vpon the wall, made hir complaint vnto him, that one of hir neighbors wold not performe couenãt and agreement made betwixt them, which was: that they ſhould eat together her child, and hauing ſo done, that they ſhould alſo deuoure the childe of hir neighbor, which ſhe tolde the king ſhe had already done, for we haue boiled and eaten my ſonne, and now ſhe hides and conceales hirs, for feare ſhe ſhould fede or relieue me. Which when the King had vnderſtand, his heart began to die for ſorow, and he entred into mortal warre with his hair, fleſh, and garments: ſaying: God deale ſo with me, and ſo according to the reſt of the text. Ioſephus an Hebrew writer, in his .vij. boke and iij. chapter of the warres of the *Iewes*, declareth a hiſtory almoſt confirmable to this, but performed in a more ſtraũge and bloudy maner. He writeth that there was a noble and riche woman, at ſuche time as *Ieruſalem* was beſieged, who had pacte togither ſome remainder of hir goodes, which ſhe had in a certaine houſe of the Citie, and liued huſbandlyke of that little which remained: but the ſouldiours and men at armes ſpoiled hir of all within an houre, in ſuche ſort that they cõſtrained hir to begge: but that which gaue encreaſe to hir miſery was, when ſhe had any thing growing to hir by the almes and charitie of others, the ſouldioures

toke

toke it from hir with violence, with the extreme oppreſſiō of hunger, and ſmall hope of meanes to be ſuſtained, forced hir to arme hir ſelfe againſt the lawes of nature, in ſuche ſort as beholding with pitifull regard one of hir little childzen, whome ſhe embraced betwene hir armes, cryed out with great compaſſion in this ſort: Oh infortunate childe, and me moſt miſerable mother, who haue vnhappely harborzed thée in my flanks? What ſhall hencefozth become of thée, cōſidering the deſolation of our ſtate, which ſo rageth againſt vs bothe, that albeit I had will to ſaue thy life, yet would thy deſteny make thée ſubiecte to a continuall thzaldome of the *Romains?* come then my childe, & ſerue for foode and nouriture to thy poze mother ouercome with hunger. And after ſhe had pronounced this tragicall ſentence of the death of hir childe, ſhe ſtretched hir cruel hands ouer his tēder body and killed him, put him on the broach, roſted him, and at one inſtant eate ỹ one halfe of him, in which meane time came in again the ſoldiours, and taſting in their noſe the ſmell of roſted meate, began to thzeaten hir to death, if ſhe did not impart it with thē: but ſhe reſolued in hir rage, and as one moſt deſirous to accompanye her dead ſonne, without any aſtoniſhment oz feare of their thzeates, ſayde vnto them: be content ſoldiours ſaith ſhe, foz I haue reſerued a mozе faith and loyaltie than you think, ſéeing I haue kept you as great a parte as to my ſelfe, wherewith ſhe brought fozth the reſt of hir childe, and ſet it on the table afozе them, which moued ſuch confuſion and remozſe of conſcience in them all, that they ſtode as men enchanted, and had not the heart to aunſwere any one wozd, but ſhe on the contrary ſide, as a Tigreſſe ful of amaze & crueltie hauing loſt hir yong ones, preferring in hir face both fury and fiery lokes, ſayde eftſones vnto them. Now maiſters: this which you ſée is the fruite of my body, it is my childe, my bloud, my fleſh, yea and my bones: it is a creature formed of my ſubſtance, and a regeneration of my ſelfe. Why are

you moze ſcrupulous oz delicate than his tender mother ỹ hath bzought him into the wozld with ſo many pangs? Do you refuſe to eate whereof ſhe hath and will make a taſt afoze you? which ſtrake ſuch pitifull terroz into all the ſoldiours, that they ranne away, leauing hir alone with the one halfe of hir roſted childe, which was all in effect which their crueltie had left hir touching hir gods and cõfoꝛt. And this as it is the pꝛoper texte of Ioſephus, which I haue as neare as I could, dꝛawne out accoꝛding to the contents of ỹ ſame, ſo the view of this makes me remember an other Hiſtoꝛye which I haue red in Auenzouar a Phiſition of *Arabia* touching an extreme hunger which ſo afflicted the place of his natiuitie, that after that miſerable people had ſtuffed their bodies with diuers ſoꝛtes of filthy and coꝛrupt meates, as dogges, hoꝛſſes, rattes, miſe, and ſuch like as they could find by any deuiſe oz trauell, and yet not being ſatiſfied, noꝛ hauing wherewithall to quench the rage of their hunger, did not foꝛbeare to turne vp, and open graues and ſepulchꝛes, and fæde of the moꝛtified cꝛarions of dead men: foꝛ aſſone as any were buried (the poꝛeſt ſoꝛt moſt pinched with hunger) would riſe by night and vnſhꝛoud ỹ ghoaſtes, which made ỹ magiſtrates at laſt to eſtabliſh a ſolemn watch to gard the ſepulchꝛes from ſuche vnnaturall violation.

¶ *A Wonderfull Hiſtorie of a Birde, which hath no feete, and liues continually in the aire, being neuer found vpon the earth, or in the ſea, but dead.*

LIke as this bird, whose figure is here depainted, is both mõstrous & wonderful: euẽso she yeldes sufficient matter to trouble al ỹ Philosophers in the woꝛld: wherfoꝛe who so wil cõsider ỹ great maruels of nature which be foũd in this little foule, nẽede not dout to confesse ỹ the aire wherein she makes hir continual abode, noꝛisheth nothing at all moꝛe straunge oꝛ woꝛthy of admiration: Foꝛ, foꝛ ỹ first part, ther hath no mã hãdled hir aliue, she liues alwais w̃ the dew, & hath no fete, which is wholly repugnant against the opinion of Aristotle,

tle, who wryteth that there is no bird without fæte, but for that I neuer ſaw it before this preſent houre, I wil therefore write ſimply, that which I haue red in the *Latine* authors at this day, who haue ſæne, handled & written thereof. Geſnerus in his *Latin* hiſtorie of Birdes (from whence I haue taken this portraicte) writeth that which foloweth: that Bird wherof thou ſæſt here the portraict, is called the Bird of *Paradiſe*, or Apis Indica, whoſe figure was ſhewed vnto me by the moſte Noble and well learned perſonage Conradus Pentigerus, who affirmeth to haue ſæne one dead like vnto this. It is not long ſithens there was a Chart at *Noremberg*, wherin was figured the forme of a Birde like to this which is here depainted, the which was ſent hither with this inſcription: the Birde of *Paradiſe*, otherwiſe called Apis Indica, is of the greatneſſe of a Gripe, but of ſuche wonderfull ſwiftneſſe and light condition, that no ſhippe how ſo euer ſhe be aſſiſted with windes or weather, is able to make ſaile equall with the wing of that Birde, whoſe wings in dæde are long and thin, but of a meruellous reflection and light, whoſe fethers (or more properly ſhagge or long haire) be almoſt of the hardneſſe of a horne: thys Birde hath no fæte, ſhe flieth continually without reſting in any place, ſauing that ſhe ſtayeth againſt a træ or bough vpon the which ſhe hangeth and ſtayeth by a lock of hir lõg hair: ſhe is of great price, by reaſon of hir ſtraũgeneſſe and rarietie: the great men of *Leuant* for a brauery do deck the creſts of their armors with the plumes of this Birde: they ſaw it at *Noremberg* by Iohn Cromerus. The *Almaines* call this bird in their lãguage *Luffruogel*, which ſignifieth a bird of ẏ air, either by reaſon ẏ ſhe liueth in the air, or that they make accõpt ſhe is releued therby, the moſt be of opinion ẏ the female hath one receptacle or retreat vnder hir wings where ſhe layeth and hatcheth hir egges. Wherefore the kings of *Marmin* in the Iles of *Moluques*, not long ſithens were perſuaded & did beleue ẏ their ſoules were immortal,

by

by the consideration of this Birde, being moued by no other argument, if not that they obserued one litle bird of extreme beautie, which at no time touched the earth, but sometimes fell dead from the height of heauen. And as the *Mahometists* trauailed with them, they shewed them this birde, persuading them that she came from *Paradise*, which was a delicious place, where the dead soules toke their repose: wherby that people grosse and barbarous, beleuing that which the *Turkes* declared to them, begā very curiously to examine of their law, and in the ende became *Mahometists*, and folow at this day the *Mahomet* law: for which cause they name that birde Manucodiata, that is to say, the birde of God, which birde they haue in such reuerence and honour, that the kings hauing hir aboute them, accompte themselues sufficiently guarded from all perill and daunger of warre: wherupon the kings of the Iles aforesayd, did send to Charles the fift Emperor, fiue of these litle birdes dead: for as we sayd before, they were neuer taken by any man aliue. Maximilianus Transsiluanus Gesnerus, pursuing the Hystorie of this birde, addeth yet that whiche followeth: I haue (saith he) attained to write these things by the letters of Melchior Guillandin Beruce, a man great in science and doctrine, whiche were brought vnto me to *Padoue*, by the which he writeth hir the birde of *Paradyse*, as here followeth: Albeit those which haue left in writing the nauigation of the *Spaniards* to straunge countreys, assure and affirme, that there is a little bird bred and borne in the Iles of *Moluques*, very pleasaunt and of singular beautie, wherof the body is but litle, notwithstandyng by reason of the hugenesse of hir feathers, she seemeth more great, which be brode and houering, disposed in a rounde, in such sort that they represente the circuite of a circle. That little birde representeth in greatnesse and forme a Quaile, being adorned and decked with feathers of diuers colours most faire and bautifull, contenting very muche

the eyes of thoſe which behelde hir: hir head proportioned to the body, ſomewhat more great than a ſwallow, hir feathers which decke the height of hir, from the vppermoſte part of the bones of the ſkurſe of hir neck to the mydſt of hir beake, be ſhort, great, hard, thick, and of a yealowe colour, and ſhineth like the pureſt golde, or the beames of the Sunne: the others which couer hir chin be moſte delicate, tender, and reſemble a piercyng coloure like to the græne, and not much vnlike to thoſe whiche we ſée vpon the heades of *Canardes*, being directly againſt the ſunne. That birde hath no féete, and is very like a Hearon, touching the feathers of hir wings, ſauing that they be more tender and long, holden of a broune colour, participating with redde and blacke. The male of that birde hath a hole vpon the ſkurſe of his back, where the female putteth and hatcheth hir egges, and not relieued by other meate, than the dewe of heauen, whiche ſerueth them for meate and drinke. And who lyſt to viſite the inwarde parts of thys byrde, ſhall fynde hir full of fat or greaſe, whereof I may boldly talk, bicauſe I haue ſéene two, without legs, which is contrary to the writing of Ariſtotle, who affirmeth, that no birde wanteth féete: he dwelleth alwayes in the ayre. I am ſure this would amaze you to write wholy the form of this bird by his particulars, as Geſnerus writeth, according to the witneſſe of the foreſayd authors. Albeit, who is deſirous to ſée a more ample deſcription thereof, reade that which the ſayd Geſnerus hath written in the chapter, where he treateth of the birde of *Paradiſe*, or in the boke of *Auium natura*. Hieromeus Cardanus in his bokes *de ſubtilitate*, or place where he writeth of perfect beaſts, reporteth the like to that which foloweth: In the ſayd Iſles of *Moluques*, they haue found vpon the lãd or in the ſea, one dead bird called Manucondiata, which is as much to ſaye in the *Indians* toung, as the birde of God, or Birde of *Paradiſe*, whiche they haue not ſéene on liue, for that it hathe no

féete,

ſéete, whiche foꝛ my part I haue ſéene thꝛée oꝛ. iiij. tymes, and alwayes wanting thoſe membꝛes: ſhe dwelleth continually in the aire, and that very high and farre of. Shée beareth a body and a beake muche like the ſea ſwallowe both in bigneſſe and other foꝛme, the quilles of hir wings and tayle be full as bigge as thoſe of an Eagle, when ſhe aduaunceth oꝛ ſtretcheth them abꝛoade. Hir feathers bée very ſmall, and moſte lyke (reſeruing their litleneſſe) to the plumes of a Pehenne oꝛ a ſhe Peacocke, and differing in that poynt from the Peacocke hym ſelfe, bycauſe theſe feathers haue not ſuche ſtarres oꝛ eyes as we ſée in the tayle of a Peacocke. The backe of the male of this birde is holowe: where by moſte reaſon the female dothe laye hir egges, ſeing hir belly is alſo hollow, the ſame arguyng that by the hollowneſſe of the one and other, ſhe layeth and hatcheth hir eggs: there is in the taile of the male, a thꝛéede of the length of thꝛée ſhaftments, blacke in colour, neither rounde noꝛ ſquare, of an oꝛdinarie bigneſſe, not muche vnlyke to a Shoemakers thꝛéede, by the whyche it may be pꝛeſumed, that the female is tied and ioyned to his backe, whileſt ſhe layeth and hatcheth hir egges. It is moſte certaine, that as ſhe remayneth continually in the ayꝛe, ſo lykewiſe when hir wyngs and tayle be dꝛawne into a roundneſſe, ſhe ſuppoꝛteth hir ſelfe that way, and being wearie, ſhe becommeth as ſhe was afoꝛe. She doth lyue by none other fode than by the dewe of Heauen, whiche ſeꝛueth hir bothe to eate and alſo to dꝛinke. The ſame arguing a wonderfull diligence and maruell of Nature, to make ſuche pꝛouyſion foꝛ this byꝛde in the ayꝛe, it ſéemeth not that ſhe ſhould be nouryſhed of other matter than the ayꝛe, as of eyther Beaſtes oꝛ Starres, bycauſe that the ſubſtaunce wherevpon theſe creatures be foꝛmed, is not engendꝛed in the aire, neither hath there ben founde any ſuch digeſtion in the bellie of thys Birde,

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as they haue writtẽ of hir that haue ſeene hir deade: ſhe hath not hir relief of the vapour which aſcendeth from the earth, bicauſe ſhe was neuer ſene to diſcend ſo lowe: beſides, there is often perill in vapours, and this birde is not conſumed but by olde age: all which proue, that ſhe is only fedde and preſerued vpon the dewe that falleth in the night. Wherwith ende the opinions of Galene and other late writers touching the properties of this bird. Neither can it much diſagree from our purpoſe of ſtraunge birdes, to auouche in this place the authoritie of Hector Boetius, and Saxo, who write, that they founde certaine Trées in *Scotlande*, whoſe frute being lapped within the leaues, and the ſame fallyng into the water in ſome conuenient time take life, and turne into a liuing birde, whiche they call a Trée bird. This trée groweth in the yle of *Pomonne*, which is not farre from *Scotlande*, towards the north, the which is verified in ſome ſort by Æneas Siluius, affirmyng that he hath heard, that in *Scotlande* is a trée growing for the moſt part vpon the banke of a ryuer, which brought forth frute of forme & likeneſſe to a *de Caunes* rẽde, which being ripe, fall off themſelues, ſome into the water, and ſome vpon the lande, and thoſe whiche take the water, are ſeene to haue life, and ſwymme vpon the waues: and after certain time to take wings and flie into the aire, which notwithſtanding by diligent inquiſition hath not ben founde in *Scotlande* but rather in the Iles of *Orchades*.

¶ *A Monſtrous Serpent bought by the Venetians in Affrica, and ſent afterward into Fraunce, embalmed as our late writers affirme.*

CHAP. xxxiiij.

Accor-

ACcordyng to the testimonie of Conradus Licostenes (of whome I haue borowed the portraict of this horrible Serpent with by.heades) this monster was sente out of *Turkey* to the *Venetiãs* embalmed, who not long after made a presente of it to Francis de Valoys, the *Frenche* King, by whome for the rarenesse of it, it was valued at six thousande ducates. Wherein like as (for a more certaintie and truth of the matter) I haue ben curious to

ſearche whether there hath ben any ſuch monſtrous thing within the courte or not: ſo if it be true (as it is to be preſumed, in reſpect of the authoritie of him that wryt it) I think nature hath neuer brought out or formed any thing more maruellous, amongeſt all the monſters that euer were: for beſydes the monſtrous and fearefull figure of thys Serpent, there is yet a further conſideration and regarde touchyng the faces, which bothe in view and iudgement ſéeme more humaine than brutal: but touchyng the multitude of hir heades, me thinketh it oughte to argue no great ſtrangeneſſe, to fynde ſerpents with two or .iij. heades, ſeing we haue and meane to make mention of bothe men and women that haue hadde no leſſe, the ſame being alſo witneſſed by certaine of our late writers, who trauailyng into *India*, haue ſéene the ſame. Ludouicus Vertomanus in his boke of the peregrinations of the *Indians* ſayth, that he hath ſéen in *Calycut*, fourfooted ſerpents breéding within certain marſhes, which contain for the height of their body, the bygneſſe of a Hog, but of an vgly foule and deformed head: he maketh alſo mention of an other kinde of ſerpents which be ſo venomous, that as ſone as they touche or pierce the blood of a man, he falleth forthwith dead to the ground. He ſayth, that if the King of that countrey, coulde diſcouer the place of habitation of theſe ſerpents, he woulde buylde them little caues or cabinets to defende them from the violence and inundation of waters when there happed any ſuch: beſides he helde them ſo deare, that if any of them were oppreſſed or killed by any of his people, ſuch as cõmitted the fact were ſure to paſſe the ſame way, the ſame mouing of a fonde & ſuperſtitious opinion of the king & inhabitants there, that theſe ſerpẽts were certain ſpirites of God, which if they were not ſuch in dede, they perſuaded that their biting or poiſoning could not worke ſuch ſpedy death and deſtruction to man, which maketh that thoſe venomous beaſtes walke and paſſe thorowe their townes without perill or hurte: and albeit in

some one night there hath perished about nine persons of their venomous biting, yet can they lose no credit or estimation wyth the kyng or hys people: who besides all these vanities, if they mæte any of these vgly creatures in the beginnyng of any voyage or enterpryse, they doe accompte it a speciall good spæde in theyr busynesse, such is theyr blyndnesse, and such is their miserable superstitiõ.

Iambol, a notable Merchant of *Greece*, affirmeth ỹ in his trafike to the *Indians*, he founde certain flying Serpentes, of the lengthe of two cubites, wyth wyngs in theyr forepart, the whiche flie by nyghte, and be of so mortall a poyson, that yf they lette fall or distill but one droppe of theyr vrine, it kylleth forthwyth the creature wherupon it falleth. Certaine late Embassadours of *Portingale* haue brought from thence to theyr Prince, one of these Serpentes embalmed, the same carying suche a terrour with it, that albeit he were not to be feared, and without cause of feare, yet very fewe durst approche hym. The Auncient Histories enlarge very farre touching the wonders of the monstrous Serpent which appered in *Affrica* to Atylius Regulus, whose feare and force of venom was such, that notwithstanding any strength, torment of warre, engine or other policie whiche he or his people coulde deuise, he coulde not be vanquished tyll he had torne in pieces and murdered the moste parte of his armie. They agræe all, that the skinne of that Serpent contained.xxvj. foote in length, whose iawes were hong vp, and remayned there for a miracle vntill the warre of *Muancya*. Diodorus Siculus in his.iij. boke treateth of a serpent ỹ was caried on liue into *Alexandria* to ỹ king Ptolomeus Philadelphus, no lesse wõderful thã true, which I wil describe particularly, according to the text, the rather bicause it cõfirmeth in many respects the circumstãce & effect of our purpose: Seing (sayth he) the noble and bountiful cõsideration of the King to suche as brought to hym any straunge or monstrous Beastes: certaine Hunters determined to

preſent hym in his owne countrey with a quicke ſerpent, wherin although the enterpriſe impoꝛted almoſte an impoſſibilitie, yet foꝛtune ſo fauoꝛed their intẽt, that within certain dayes after, by diligence they bꝛought their purpoſe to effect: foꝛ they came to the knowledge of a greate Serpent, neare the water, of the length of .vij. toiſes and an halfe, who being withdꝛawn into a circle, and as other beaſtes went to the water, he aduaunced him ſelfe vpon a ſodain, and ſwallowed certaine of them foꝛthwith, the reſt he kept within the circle of his taile to pꝛaie vpon afterwarde. Theſe hunters beholding at large and with diſcretion the oꝛders and doings of this Serpente, whome they accompted without policie oꝛ vnderſtandyng, beganne to marche neare him, thinking to take him with their coards and chaynes: but being come within his full view, & that they ſawe his eyes flame as fire, his huge and great teeth: and being aſtonied withal at the hideous noiſe made by his hard ſcales oꝛ finnes when he moued on eyther ſide, and laſtly notyng his other fearfull regards of his heade, they began to ſtande in moꝛe awe of the daunger than able to attempt it to the vttermoſt effect of their meanyng: and yet notwithſtanding this feare, thei caſt foꝛth their hookes and coardes vpon his taile, which ſo kindled his fury vpon a ſodaine, that he aſſailed them foꝛthwith with hiſſing and hoꝛrible noyſe at his mouth, deuouring at one moꝛſell him that was nerte him, thꝛowing his taile aboute an other of the company, who likewiſe paſſed the ſame way: the ſame ſo amazing the reſt that they reſkued themſelues by flight without intẽt eſtſoones to pꝛactiſe their deuiſe: albeit not long after the hope of gaine & pꝛofit ouercame the pꝛeſent perill and daunger they were in, foꝛ that they pꝛoued againſt him a ſeconde experience rather by arte and policie than ſtrength, making of great coꝛdes hollowe as a bowe net ſufficient byg by their eſtimation, to contain within it the ſayd ſerpent: and then noting diligentely his place of

retire

retire with his times of comming and going, as sone as he was gone abrode to hũt for some pray, they stopped the entrie of his caue with stones and earth, & by and by made a vault or hollow hole in the grounde, neare to the other where they laid their net: the effect and successe answered fully the meaning of their deuise, for after the serpent had fed sufficiently abrode, and repairing towards his place of rest, was amazed when he heard himselfe pursued with a great noise of trumpets, horsses, dogges and men, whose brute made the whole aire sound after him, and thinking lastly to saue himselfe in his denne, was forthwith ouerthrowne in the net, and so ouercharged with blowes (notwithstanding his force) that he yelded vnwillingly to the snares of the hunters, who, to preuent any mischiefe by his mouth, knocked out his tæthe, and so wrapped in his nette as he was taken, they caried him into *Alexandria*, and presented him to the King, who wondring no lesse at ỹ strãgeness of the beast, than their pollicie in taking him, gaue order from that time forward, to preserue him with a thin diet, to the end to diminishe his strength, which being iustly obserued, made this horrible Serpent, by succession of time so tame and familiar, that he made him to be shewed as a thing of great miracle to straungers, that came to visite him: it appeareth in a volume or remembraunce of the acts of Alexander, that in the pursute of Porus king of *India*, (who fled afore his furie) he found among the deserts & burning sandes many Serpents called *Ceraſtes*, & other whose terrible hissing procured a fearefull brute in the aire, and had eyes sparkling with venim, who charged the soldiours with such fury, that notwithstanding their resistcãe euery way, they killed well nigh. rr. mẽ of warre & .rrr. seruants: there be also found in hot places an other sort of Serpent, which some call *Dipsas*, and other *Prester*, the which is very short, white in coloure, with thræe strokes of blacke in his taile: suche as are bitten of them, become immediately so

oppreſſed with an extreme drought, that they be neuer afterward ſatiſfied with drinking, being ſo diſtempered that way, that the more he drinkes, ỹ more he deſireth to drink: the ſame bæing the cauſe (as Dioſcorides wryteth) that the auncient Phiſitians, finding no remedy able to encounter this venomous infection, haue lefte it at large and vncurable. There is a kind of Serpent conſidered of by the Hiſtorians, which is called Boza, who fædes moſt commonly of ỹ milke of a Cow: Ye, if he haue time to aſſiſt his inclination, becomes very huge and bigge, which was very wel approued in the time of Claudius Cæſar, when one of them was taken and killed, in whoſe belly was found a whole childe. Plutarche is of opinion, that euen as Honye flies are engendred of beaſts, waſpes of horſſes, ỹ hornet of aſſes, ſo may it be, ỹ of the marrow and carion of men certain kind of Serpents are bred: which he iuſtifieth in that he affirmeth, that many (by reaſon of this corruption) haue bene bredde in graues and Sepulchres of men. Which (accordyng to mine authour) happened in *Auignon*, in the time of hys ſtudie there, where a ſimple Artiſian, opening the lidde of a coffer of leade, wherein was a deade man included, was bitten of a Serpent, which was of ſuche mortall operation, that if he had not ben ſpedely reſcued, he had dyed of the infection. Conradus Lychoſtenes, in his prodigious workes, writeth that in September, the yeare a thouſand four hundred ninety and foure, there was a woman in *Cracouye* in a place called the holy Ghoſt, who was deliuered of a dead childe, hauing tied at his backe a quicke Serpent, which ceaſſed not to deuoure and gnawe the deade bones of the childe: neyther is that of leſſe maruell whereof Baptiſta Leo makes mention in the time of Pope Martine the fifth, when he ſayeth was founde amongſte a ſorte of rockes or ſtones, a great Serpent on liue, the ſame being ſo enclоſed wyth a heauy ſtone, that there appeared neyther place to diſcerne him, nor hole from whence he might ey-

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ther take or yelde breath: the wise men which were there assembled to pronounce a reason of his being there, helde opinion that he was engendred of the moiste substance of the stone, which being putrified, brought forthe such deformitie: But when they should resolue touching hys respiration or taking of breath, they semed greatly troubled, bicause the stone being massiue and heauie, had also neyther vent nor conduicte whereby he mighte either cast vp, or receiue any breath, no more than that which was found in the Sepulchre, whereof I haue made mention here before, which was so surely closed and stopped with leade on euery side, that the aire could not pierce into it. But now albeit our sundry histories haue here preferred diuers cruell and venomous Serpents, yet I thinke nature and the earth haue formed none more marueilous than the *Basilick*, to whom all antiquitie hath alwayes giuen the name of king of the Serpents: this is a kinde of those Serpents, which beare in their head a white marke or stroke, semming vpon them in sort and maner of a crowne: hir head is very sharpe, hir throte red, hir eyes and other coloure drawing somewhat neare a blacke: she chaseth wyth hir hissing (as Plinie sayth) all the other Serpents: she makes trees die with hir breath, scorcheth herbes, breakes stones, and so infecteth the aire where she remaineth, that no birde can vse wing there without perrill: she killeth men wyth hir cruely regarde, like as an vncleane woman infecteth and spotteth a glasse. And although she containe not aboue one foote in length, yet is hir poyson so strong & venimous, as she killeth other Serpents wyth the very breathe that commeth from hir fore ende: she is so mortally venomous, that she infecteth and ouerwhelmeth great Cityes with the aire or breath of hir mouth, the same approued not only by the historians prophane, as Dioscorides, Plinie Aelian, Lucian, Isidorus, with many mo, but also confirmed in some sort by the Ecclesiasticals.

Hieronimus

Hieronimus Cardanus in his bookes of diuers Hiſtoryes, treating of the wonders of this beaſt, bryngs in a ſtraunge thing hapning in our time which he deſcribes in this ſorte.

At ſuch time (ſaith he) as I made my bookes of diuers Hiſtoryes, the .xviij. of July happened a thing no leſſe worthy of admiration, than memory, which I did aſſiſt wyth myne eies and preſence. Iacques Phillippes Cerunſe cauſed to be made vnder the earth, a vault or caue, which bicauſe it ſhuld conſolidate the better, he made ſtoppe very cloſe, and within .xviij. or .xx. dayes after, made the ſame to be opened to drawe forthe certaine arches of woode which ſuſtained it, whereunto as one of his workemen diſpoſed himſelf to diſcend by a ladder, and being in the middeſt of the ſame, he fel downe dead, the maiſter ſeeing no returne of his mā, would proue the experience in himſelfe, who likewiſe being come ſo lowe as the other, fell alſo dead, after whom the aſſiſtāts (not doubting any mortal peril) ſēt a third, a fourth, wᵭ many other, which al palled one way: this albeit it gaue great indifferent cauſe of ſuſpition and feare, yet was it no ſuche terror to the people without the hoale, as to make them deſiſt to ſend any more, but choſe out amongſt thē al a ſtrong huge man of no other regard with them all, than as a fole, who diſcending as low and to the place of the others, fell not, but with a croke of iron drewe one of them that were dead, which gaue him ſuch courage ẏ he would once againe goe downe, and being within the mouth of the vault, he began to ſinke and fall, albeit he was preuented by the diligence of the aſſiſtants, who by ſpeciall remedies recouered him of his traunce, but not of the vſe of his ſpeache till the next day, when I perceiuing (ſayth Cardan) that he began to ſpeake, I aſked him many things, but he ſēmed not to remember to haue ſayde or done any thing ſaue only his going downe: there was let fal in a corde, a dogge whom they alſo plucked vp againe halfe dead, wherby euery man that was not able to comprehende the cauſe of theſe wonders,

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iudged that there was within the caue a *Basilicke*, which otherwise is called *Serpens Regalis*. Wherin as we haue now (as I thinke) treated sufficiently of certaine straunge and monstrous Serpents found in sundry prouinces & partes of the world, it is no lesse necessary (in mine opinion) to search out certain singular things which are foũd in some particular kindes of them: those which haue treated of the nature of Serpents, haue obserued chiefly that their excrements smell swæte, which by natural reason may procæde of their drinesse: for Serpents of their owne nature be dry, the same arguing that their excrementes be well boiled by reason of the straitnesse of their intrails. Some affirme that Serpents haue so odiferous a breath, that it sæmes as swæte as Muske. There be Serpentes which kepe their venome after their death, as the Vipers, for otherwise their flesh could little profite to the composition of Triacle, if they were altogither without poyson. Besides, wherupon could come the excoriation in the Leper that hath eaten them, if they did not reserue some poyson? It hath chaunced in our time that such as haue taken of the hide from a beast, that hath perished of the biting of a Viper, die also of the like disease. Dioscorides in his sixth booke wher he treateth of poisons and venomes, saith that immediatly after a man is bitten with a Viper, the biting swelleth and becometh dry, and of a whitish coloure: there appeareth in the beginning of the biting a fiery anguische, all died with bloud, which doth force out of the flesh round about it, certaine blisters, as if they had bene burnt wyth fire, then foloweth an vlceration, then they blæde & swell, touching those partes that be about the liuer, whereupon are procured vomites of choler, heauie slæpe, shaking thorow the whole body, Passions of the drine and cold sweat. Certaine late Phisitians are of opinion that the Viper is no other thing than the Serpent which we call in *Fraunce* the *Aspic*. Some do affirme that the Viper doth abhorre

a naked man, and feareth him more than if he were clad with garments. The Phiſitians are of opinion that if a mannes eyes be rubbed euery morning with the ſkin or ſlough of a Viper, his ſight ſhall neuer be dimme nor hurt with ſuffuſion, affirming beſides, that if an olde ſloughe be burned when the Mone is full, and in the firſt part of the ſigne of *Aries*, and that the cenders be ſprinkled vpon a mannes head, it ſtirres vp terrible dreames. Plinie and Dioſcorides auouche that the earth neuer receiues within hir entrails, the Serpent that hath once bit a man, ſeming (as it were in reſpecte and reuerence of a certaine royall benignitie) to haue in horror him that hathe offended the King, chiefe and Prince of all beaſtes. Plinie wryteth that the ſpittle of a man, ſpecially of him that is faſting, is venomous to a Serpent, in ſo much that if he but taſte of it neuer ſo little, he dieth, and that which more is, if a man but poure it vpon him, it offendes him no leſſe than if he had ſkalding water caſt vpon him. All the Phiſitians and wryters obſerue that the venomous Serpents hide themſelues, or abide within the three leaued graſſe, becauſe that herbe is mortiferous to them. Thoſe that wil handle ſerpents without daunger, let them waſh their handes firſt with the iuiſe and ſappe of Turneps, the ſame being ſo great an enimie to their poyſon, that they had rather die, than once ceaſe vpon the place that hath bene rubbed with Turneps, whoſe only ſmell doth take away both his lyfe and force. Cardanus in his .xviij. booke *de ſubtilitate*, and in the Chapiter which treateth of maruellous inuentions, ſayth: that the wilde Cowcumber, blacke néeſing pouder called *Eleborum*, and the great *Serpentine* called *Drachontiũ mains*, be of ſo great force againſt ſerpents, that ſuch as be annointed or rubbed with their iuiſe, be ſeldome or neuer offended or hurt with Serpents: for better confirmation wherof I may boldly bring in a Hiſtory which I haue neither red nor vnderſtode, but was priuie to ỹ erperience of it my ſelf in the time of Pope Iulia that died laſt.

Suche

Such as haue haũted Italy, know (I am sure) that there be certaine charmers which they cal Enchaunters of serpents, who vse to cary about their neckes, great boxes ful of quicke Serpents, vnder the pretence wherof, they liue and sel certaine Oyles, which they say are most soueraine against the bitings of mad dogges and serpents: amongst those I noted one chiefly at *Rome*, who had many of those creatures, amongst which he had one of a foote and a halfe long, whom in the presence of a thousand persons he made bite him by the tongue, which began forthwith to swel as bigge as his fist, and besides the swelling it became blacke and scurffie, in suche sort that euery one iudged it to be infected with poison: sone after he began to rubbe his tong with a certaine oyle which he called oile *Balsamium*, which didde so qualifie the swellyng, that in one instant it appered as faire and naturall as before: by whiche miracle he solde his Oile at what price he desired: wherein as I was very curious to trie if he performed that wõder by either Arte or sophistical sleight, and not able to discouer any deceite at all, euen so Plaudanus a notable Phisitian in *Italy*, and from whom we attẽd euery day some learned worke of such matters auouched vnto me by othe, an History very like to this, whereunto I giue as great faith, as if mine owne eyes had assisted it, the rather by the fidelitie of him that tolde it me, who besides he saw the experience, yet his learning demeth him to be abused or deceiued by eyther pollicie or Arte: he said that in the yeare. 1533. there was in the famous Citie of *Bresse* (gouerned at this day by the *Venetians*) two of these Enchanters of Serpentes sellyng their oyles in the very same streat, wherein for more credit and authoritie of their trafficke, they shewed to ỹ people sundry quick serpents, whereby their gaine grewe the greater: but one of their companie borne in *Verona*, ielous belike of the profite of his fellowe, gaue it out to the multitude that it was but a deceit, and ỹ the oyles which they sold, were a vain subtãce, cõfected by sophistical meanes,

which he offred to proue if the Magiſtrates would aſſiſt him with warrant or authoritie, whereunto they agreed with ſmall entreatie, aſwell for a deſire they had to haue the diſceit diſcloſed, as ſpeciall delite in ſeing the effect of the deuiſe. This galland of *Verona*, at the day appointed, hauing made to be ſet vp a little Theater, to the ende the aſſiſtãts might behold the experience of his promiſe, moũted with great maieſtie vpon the ſcaffolde, where calling the other of *Padua*, who was no leſſe ready than himſelfe, ſaid vnto him: If thou haſt of the true Dyle of Balme (as thou haſt giuen out to the people, to abuſe their ſimplicitie, & win their money by deceit) ſticke not to ſhew in this place and preſence an vnfained proffe & triall therof, wherewith he drew out of his boxe with his bare hande a great Toade quicke ſwelled with poiſon, & holding in hys hand a certaine rote, bad him chooſe whether of thoſe two things he had rather eat, either the rote or the Toade, for for my part (ſayth he) loke as thou doſt deuoure the one, I wil eat the other, and then ſhal it be ſeene which of vs two eſcapeth the beſt cheape, wherewith the *Padouan* albeit greatly amazed, yet being preſſed with compulſion to doe the one, toke the rote and eat it. The *Veronian* at the ſame inſtant, tare the Toade in pieces with his téth, and ſwallowed hir into his body, retiring immediatly both of them to their drugges, and arming them albeit with their *Antidotes* or counterpoiſons, could not ſo cunningly conuey their ſleights, but one remained dead as a pawn, for within. 2. or. 3. houres ỹ *Padouan* began to chaunge colour & loſe ſtrength ſo faſt, ỹ he was taken in a ſoũ from the Theater, & (what remedy ſo euer could be aplied to him) within 24. hours after he died, being ſwelled as one diſeaſed with the dropſie. The other ỹ deuoured the toad, vnderſtanding ỹ tragedie of his companion, ſaued himſelf by flight, being ſcene notwẽſtanding. 2. or. 3. yeres after, ſelling his drugs & other confections in diuers places in *Italy* according to his

wont:

wont: some also which the *Grekes* cal Ophirgenes, are wont to heale the bytings of such Serpents with onely laying their hand vpon the hurt body, from whence they drewe the venom, as also do the *Psilles* and *Marciens*, a people of *Africa*, whose Embassador called Exagon, for an experience of the matter, being come to declare his message to the *Romains*, was put naked into a Tonne full of Serpents, Vipers, and other venomous beastes, who being thus amongest them, in place to offende or doe hym any hurte, they began to licke and cherish hym. Constantine Cæsar in his bookes of Husbandry writeth, that to draw or gather together all the Serpents of a countrye, it is nedefull to make a hole or caue in the earth, and to put therein a potte or vessel, wherein hath bene of those confections, which (as the Adamant doth the yron,) is of a vertue to draw all the Serpentes of that Countrey into that place.

¶ *A wonderfull Historie of two maides knit and conioyned backe to backe, sene in diuers places, the one at Rome, the other at Verona.*

CHAP. XXXV.

THe *Indians* and *Brachmans* haue ſhewed them ſelues for the moſt part very ceremonious in obſeruing the natiuities of theyr childzen: For two monethes after their birth, they cauſed thē to be brought in publike, beholding them very diligentely whether they were perfect or imperfect, faire, or deformed, mete for warre or peace, after which ceremonies ſo obſerued, knowing that according to their education, they would be mete to ſerue

in

in the cõmon wealth, caused them to be instructed and norished in those artes and sciences whiche best agreed wyth their inclinations: but cõtrary, if they found them monstrous, deformed or wanting any member, repugnant to nature, they caused them immediatly to be murdred and killed, like as the *Spartins* in *Grece* by the lawes of Licurgus, caused those childzen whose shape and membzes were wel formed to be brought vp & norished: but if nature had not don or performed in them hir dutie, they being therby monstrous or brokẽ, were immediatly caried into strange regions, or into some Iles and deserts, and so cõmitted to the mercy of their fortune: euen so the *Athenians* immediatly after they found any monstrous childe in theyr Citie, caused him to be cast headlong into the sea, purifyng not only their citie with a numbze of maydes, who went throughe the same, singing hymnes and Psalmes, but also making sacrifice to Iuno. The auncient *Romains* folowing the ordinance of Romulus, vsed to cast suche monsters into Tyber, burning their bodies and blowing away the cinders: wherin the Emperor Mauritius (although he were a Christian) followed in this the lawes of the Auncients, who forthwith vpon the sighte of any monstrous childe, caused it not onely to be killed, but kissed the knife wherwith he committed the butchery. All whiche I haue preferred to memorie in this place for the respect of these .y. maide twynnes, whose portraict is here to be sene, for if they had bene brought forth into the worlde, in the tyme of the aũcient *Indians, Brachmans, Spartins, Lacedemonians*, or in the time of the *Romains*, or in the raign of the Emperor Mauritius, their history and figure had bẽ buryed with their bodies, and had not bẽ sene in dede of so many thousands of people. In the yere of grace. 1475. these two maides that you se so knyt together by the raines, euen from theyr shoulders to theyr haunches, were engendred in *Italy*, in the famous Citie of *Verona*. And for that their parents

rents were poꝛe, they were caried thꝛough diuers Cities of *Italy* to get money of the people, being very deſirous to ſee that newe ſpectacle and wonder of Nature. Wherfoꝛe ſome wꝛite, that that monſter whom you maye here ſee, was a ſhewe and pꝛognoſtication, foꝛetelling ſundꝛy marueilous mutations which happened after in thoſe pꝛouinces: foꝛ in the ſame yeare that they were engendꝛed, Charles Duke of *Burgoyne*, occupied and gouerned the coũtrey of *Loraine*. Ferdinande the great king of *Spayne* diuided the realme wyth Alphonſus, king of *Portingale*. Mathias and Vladiſlaus kings, made peace with the *Hungarians* and *Bohemians*. Edwarde king of *England*, was pꝛocured by the Duke of *Burgoine* to come into *Fraunce*, where was a peace concluded betwixte him and king Lewys. And in the yeare of grace. 1453. an other monſter like vnto this was bꝛought foꝛth at *Rome*, wyth greate maruell to all the people, in the time of Pope Alexander the ſixte, (who as Polidorus wꝛiteth) pꝛognoſticated the euils, hurts and miſeries whiche ſhoulde happen and come to paſſe in the tyme of that Biſhoppe.

¶ A wonderfull Hiſtorie of Crueltie.

CHAP. xxxvj.

Many

MAny be astonished to see the great nũber of maruellous examples of Crueltie, which haue raigned not only amongest the *Ethniques*, but also (the more to be lamented) amongest vs Christians, which be all issued out of one vine, formed of like elements, incorporate in one church, hauing one head our Lord Iesus Christ, being the children of one father celestiall, of one spirite, raunsomed by one bloud, regenerate of one baptisme, no-

riſhed of like Sacraments, participating of one Chalice, and fightyng vnder the croſſe and banner of Jeſus Chriſt, hauing one common enimie Sathan, being called a like to one heritage, and yet notwithſtanding we be not aſhamed to diſmember and teare in pieces one an other, with ſuche horrour and confuſion, that it ſæmeth we would fighte agaiſt nature, and drenche the earth of humain bloud, leauyng it beſides as a deſerte or place inhabitable. But bycauſe you ſhall not maruell of that ỹ the Hiſtorians write of the great effuſion of bloud, which was ſhed in the batail which Edwarde the. iiij. king of *England* made againſt the *Scots*, where he killed & murdred thrée ſcore thouſand men, I will ſhew you a more horrible ſpectacle in nature, wherof alſo Sabellicus writeth of Charles Martell king of *France*, and Abidaran, where in one conflict was killed and murdred thræ hundreth and fiftie thouſande. But what a butcherie and ſlaughter had the poore flocke of Jeſus Chriſt in the battaile which Ladiſlaus king of *Pauonie* had againſt Amurath Emperor of the *Turkes?* ſeing that of the partie of the ſame *Turkes* being victorers, was founde. iiij. hundred thouſand dead carkaſſes, as Sabellicus witneſſeth, Thereis ſcarſly to be founde ſuch a wonder or horror in nature, as that wherof Ioſephus writeth in ỹ warres of the *Iewes* by that great butcher Alexander, in the bloudy battail which he had againſt Darius, where was ſlaine a million of men. In like maner Cyrus king of *Perſes* was ſo vnfortunate in the battail which he had againſt the *Scythians*, that of two hundred thouſand men, which he had in his armie, was not found one man to report the newes of the ouerthrow. Albeit reading nowe amongeſt the Hiſtorians of thoſe that Sylla killed of the *Mariens*, thoſe that Pompey ſlew of the ſouldiors of Mytridates, thoſe that Ptolomeus ouerthrewe of Demetrius, of thoſe that Ceſar cut in pieces in ten yeres, when he ſent to fight agaynſte the *Gaules*, thoſe that Lucullus ſlewe in the warre whiche he had agaynſt the *Armenians*

mentans, those that Attilla killed, those that Miltiades slew, those that Marcus Claudius & Cornelius killed, with an infinite numbre of like slaughters, whiche be founde by the Hystorians, *Greekes* and *Latins*, you shall fynde, that if you coulde sæ them all put in accompt, there must nædes be inuẽted a new *Arithmetike* to numbre them: and I beleue that if they had made a roll of al the bieues, muttons, veales, goates, and other fourefoted beastes which haue bene killed in a thousande yeares within all the butcheries of *Europe*, their number would not excæde the dead carkases of men slaine & murdered: yet it is not sufficient so to kyll men in battaile by swoorde, but that they must search new meanes and inuentions to murder them, as Eusebius doth shewe in hys Ecclesiastical Hystorie of that infamous butcher Diocliſian the Emperour, who seing that the Christians whiche raigned in hys tyme, woulde not renounce the name of God, and worshyp hys ydoles, was not contente to cut of theyr noses, and their eares, causing spelles of woode to be put vnder theyr nayles, pouryng hote leade vpon theyr priuie partes: but in like maner he caused to be bowed by great force foure træs, to the which he made to be tyed their fæte and handes: who being left in this sort, were by the violence and force of those træs dismembred & pluckt in peces, as may be sæn by the portraict and figure here before, the which torments haue also bene practised & put in vre in our time in *Piemont*, against a certain souldier, which would haue betrayed a citie, as *le seigneur de Launge* writeth in his art of warfare. Astiages that great king of the *Medes*, hath not only surpassed that president in cruelti e, but hath also executed that, which you wil not only haue in horror to reade, but also in as great detestation to conceiue in your heart. At what time the greate Patriarch of tirãny, hapning to dreame one night of a certain thing touching one of his litle childrẽ, which he could hardly digest, & withal fering ỹ it shold one day take effect,

determined to preuent his miſfortune: and the better to execute his entent, he made to be called Arpalus, one whō he moſt fauoured, and the beſt of his realme, to whome he gaue ſecretly in charge forthwith to kill one of hys owne ſonnes, without making any mā priuie therunto, for certain cauſes which he would make hym to vnderſtād more at leiſure. Arpalus vnderſtanding the ſorowful commaūdement of the father againſt his childe, began to fele as it were a furious warre in his mynde: for as the pitie and innocencie of the infant, withdrewe hym on the one ſide, ſo the commaundement of his maiſter tormented him on the other: albeit reaſon & remorſe of conſcience in the end ſo muche preuailed, as pitie obtained the victorie: in ſuch ſort that he reſolued not onely to ſaue the life of the childe but alſo to cauſe him to be brought vp in ſom ſecret place, without the knowledge of his maiſter: notwithſtanding he coulde not ſo wel play his part, but that within certain days after, the king Aſtiages did diſcouer his friende, and that againſt his will, howe he had ſaued the life of his ſon, which he diſſembled for a tyme with a good countenance, in ſuch ſort, that poore Arpalus thynking hym ſelfe cleare from ſuſpition, and liuing in that libertie of minde, was aſtoniſhed, that hys maiſter cauſed him to be called to accompany him at dinner, hauyng beſides made to be killed one of the children of Arpalus, which he cauſed to be ſo wel ſeaſoned and diſguiſed by hys Cokes, that it was hardly to be diſcerned what meate it was, cauſing the ſame to be ſerued at the table, without any knowledge to him therof: by reaſon wherof, the poore Arpalus myſtruſtyng nothing, did eate therof willingly. But that infectiue tyrant Aſtiages, neuer glutted in his cruelties, was not content to cauſe him to eate the fleſhe of his owne proper childe, ſo abundantly dreſſed with ſtore of delicate frute, but made to be brought in in platters, the head, the fete and handes of that little innocent, to the ende that the father vnder-

ſtan-

ſtãding that it was his flesh, bloud and bones which he had eaten, after his rage and cruelty a little appeaſed, he demaunded pleaſantly, and in manner ſcoffingly, if thoſe meates were not well ſeaſoned and well liked of him: to whom poore Arpalus, troubled of an extreme compaſſion in his mind, fearing him to be angry, anſwered him ſoberly, that all was good at the table of a King. Theſe cruelties be great: but thoſe which Maximilian Emperor of the *Romains* vſed, wer nothing inferior to the reſt, who was not

onely content with the killing of an infinite number of perſons, by the furie and force of the foure Elementes, as broyling ſome, drowning others, burying ſome quick, and making others to be ſmothered: but beſides, ſearching out more great and horrible wonder in nature, he cauſed the dead to kil the liuing, by tying the bodies of liuing men to the bodies of the deade, face to face, and mouth to mouthe, leauing them ſo, till that thoſe which were dead, by their putrifaction had killed the liuing. Let vs paſſe vnder ſilẽce that butcher of Sathan, Tiberius the Emperour, who me ſæmeth hath ſurpaſſed in crueltie all thoſe wherof the Hiſtorians haue at any time made mention: for he forbad vpon paine of death, (that which no man hath read of other, but of him, which was) that for the great number of innocent men which he cauſed to die, there ſhould no man lament, wæpe, ſigh, or make other like dole: and he had of Satrapaes, and miniſters expreſly deputed to execute theſe crueltie, who had no other charge than to ſpie and marke with regard hære & there if any man wept, or ſighed from his heart, or gaue any other witneſſe of ſorow or griefe, to the end he might be brought forthwith to the place of execution, to be puniſhed with the like pain to him, whoſe innocencie he lamented. All theſe crueltie & tirannies before ſpecified, be extreme, but thoſe which follow be moſt brutal, and executed of a rare and ſtraunge faſhion: for in the firſt they touched but liuing creatures, but in theſe that follow, they fight with thoſe that be deade. Cambiſes King of the *Perſians*, was not ſatiſfied with the cruell murthering of Pſamenitus king of *Egipt* and many others: But beſides that being at *Caire*, he cauſed the carkas of Damaſus to be drawne out of his tombe, cauſing the ſame not only moſt ſhamefully to be whipped, pricked full of bodkins, as though he had bene aliue, but in the ende broiled it (as Herodotus witneſſeth) which he proued not only on the behalfe of men, but performed the like on women,

to

to whom the lawes of pitie be for the most parte most familiar. For after that Cyrus king of the *Persians* had killed in battaile the sonne of Thomiris Quéne of *Scithia*, hauing a new supply of souldiers, she pursued the king with such furie, that she cut al his rout & armie in pieces, whom she encountred, and king Cyrus himself was also slain: but for all that, hir rage was such, as it was nothing thereby appeased, for she felt yet the death of hir sonnes, for which cause she caused the head of Cyrus to be seperated from his body, putting ỹ same forthwith into a vesse lful of humain bloud, and afterwards beholding it with a furious regard, said vnto him: Cyrus, thou hast already drenched the bloud of my sonnes, and hast thyrsted for myne, but now fill thy selfe of bloud. Tullia the daughter of Tarquin, King of the *Romains*, hath yet surpassed all the rest in crueltie, for she caused hir father to be killed, to the end she might inherite his realme, & please therby hir ruffian or champion: wherfore séeing the bodie of hir dead father lying on the groũd, being mounted on hir chariot, she passed therewith ouer him, and although that the horses, (fearful of the dead person) refused to passe that way, and that ỹ Chariter who did guid them, finding in himselfe some pricks of pitie, would haue turned them an other way, to the ende they should not teare the body of the king, yet that infamous tirannesse, surpassing the horsses in cruel-tie, dyd constrayne them by force to marche ouer the body of him which had engendred hir.

¶ A Wonderfull Historie of a monster brought forth into the World aliue, who from the nauell vpwardes, had the shape of a man, and the rest like a dogge.

CHAP. xxxvij.

The

THe auncient Ethnikes haue had in ſo great horror adulterers & fornicators, that there was not amongſt them either people, nation, or Prouince, which were not chaſtiſed by ſome ſeuere lawe: for lyke as Strabo wryteth in his ſixteenth boke, that the *Arabes* punished adulterie by death: euen ſo alſo did the *Lumbardes* and the *Egiptians*, cauſing the whoremonger to bee whipped through the Citie, cutting of the womans noſe ſo taken,

taken, to the ende hir face myght by that meanes become the more deformed. Wherefore Iustin witnesseth, that the *Parthians* amongst other vices, punished most seuerely adulterie: so the *Locrenses* plucked oute the eyes of those, who were apprehended and taken committing that vice, whiche their king Zeleucus (who was the author of that lawe) approued both iustly and seuerely in his own sonne who being taken for that offẽce, had one of his eyes pluckt out. The auncient *Almains* (as Tacitus writeth) cut of the haire of their adulterous women, causing thẽ afterwards to be whipped through the streates. In like manner the *Romains* gaue libertie to the husbande, of his owne proper authoritie, to kil the whoremõger and his wife, if he toke them cõmitting of that abhominable vice. Macrin the .xix. Emperour, caused al such as were apprehended in adulterie, to be broiled quicke, who being informed, that diuers souldioures had violated their hostesse chamber maide, he caused the bellies of two great Bẽstes to be opened aliue, and made the souldioures to be sowed and inclosed therin, sauing their heads which appeared out, to the end that all men might sẽ them, & the one talke with the other. And Aurelius the .xxix. Emperour, being made to vnderstand ỹ a souldiour of his armie had defloured the wife of his host, inuented for him to make him die by a new kind of cruell punishment: for he caused two great trees by force to be bowed and plied, whereunto the souldioure was tied, to ỹ end that the trees returning to their place, might tear and plucke him in pieces. Confer these punishmẽts with those written of before, and you shal find no adulterer receiue ỹ reward of a better hire: for in ỹ sacred histories, by ỹ law of Moises they were smothered, murdered and stoned to death. S. Paule in his .xiij. to the Hebrues, crieth that God will condemn fornicators and adulterers. After in his first boke to the *Corinthians* and .vi. Chapiter, he writeth thus: Do not disceiue your selues, for neither fornicatour, Idolatour,

latour or adulterour ſhal not poſſeſſe at all the kingdom of God. Wherfore amongſt the moſt principall cauſes that moued God to drowne the world, was chiefly this wicked vice of whoredom: fiue famous Cities (as it is written in the booke of Moyſes) became ruinous and ouerthrowne for their diſordred and wicked liues. In the booke of numbers xij. kings were hanged, and. 24000. men killed for comitting of whoredom. It is wrytten in *Leuiticus* xxviij. chapiter, how the *Chananeans* were afflicted & puniſhed for their whordome: wel nigh all the line of Beniamin, (as you may read in the. xxxix. of the Iudges) was afflicted for committing fornication wyth the *Leuites* wife. Diuers greuous puniſhments were ſent vnto Dauid, for his whoredom, as you may read in the booke of the Kings. Salomon for the ſame cauſe and committing Idolatrie, became reprobate: wherefore S. Ieremie the Prophet recompteth very often ỹ whoremongers and fornicators, were the chiefeſt cauſers of the deſtruction of the Citie of *Ieruſalem*. Diuers & many Realmes (by thys deteſtable vice) haue receiued chaunge and alteration, & become ſubiect to others. *Troy* the proud became ruinous for the rauiſhment of Helen. In like manner Thebes the populous was afflicted and ſcourged for ỹ abuſing of Chriſippe, and the inceſt committed by Eclipus. The Kings of *Rome* were extirped & baniſhed for the rauiſhment of Lucrecia. Ariſtotle in the. v. of his politiqurs, ſayth: that adulterers and fornicatours be the principall and chiefeſt cauſers of the ruin and mutation of realmes. The King Pauſanias ſo much renoumed in Licaonien, who firſt defiled a maide at *Conſtantinople*, and after killed hir, was aduertiſed by an Image, of his end and deſtruction. A thing very ſtraunge, that whoremõgers ſhould be warned of the paines prepared for them by wicked ſpirits to their owne confuſion, which Pauſanias proued true, for that the *Ephores* conſtrained him to die by famine. Wherfore if the Hiſtories both ſacred and prophane be ſo fully repleniſhed

of grieuous paines, cruel punishmẽts, irefull cursings sent by God commonly vpon whoremongers, what may then the *Sodomites* and others loke or hope for, who ioyne themselues in the ignominie of God and nature, with brute beasts, as is most plainly shewed vnto vs by this shameful Historie, whose portraict thou mayst beholde in the beginning of this Chapiter, of a childe who was conceiued and engendred betwene a woman and a dogge, hauing from the nauell vpwards, the forme and shape of the mother, so well accomplished, that nature had not forgottẽ any thing vnperformed, and from the nauell downwards, it had the forme and figure of the beast who was the father, who (as Volateranus writeth) was sent to the Pope which raigned at that time there, to the end it might be purified and purged. Conradus Licostenes writeth a like Historie in hys wonders, of a woman which brought forthe in the time of the Emperor Lothairus, a childe and a dogge, ioyned & knit together, by the nether partes, that is to say, from ỹ rains or tippe of the backe to the hãches. And Celius Rhodiginus in his .xvb. boke and .xxxij. chapiter of his auncient lessons, writeth that there was a Priest called Crathin in *Cibare*, hauing had the companie of a Goate, with whom he vsed this brutal desire: and afterwards within a certaine time brought forth a Goat, who had the head and shape of a mã, resembling the Priest which was the father, but the rest of the body was like the Goat. Whereupon S. Paule sayth in the fourth Chapiter to the *Ephesians*, that the plagues ordained for whoremongers, is, that they become blinde and madde, after that they be once forsaken of God, and will not be reconciled by good and wholesome councel, but perseuer still in their wickednesse, prouoking therby Gods wrath and indignatiõ against them.

¶ A notable complaynt made by a Monſtrous man to the Senate of Rome, againſt the tyrannies of a Cenſour, whiche oppreſsed the poore people of the ryuer of Danube by rigorous exactions.

CHAP. xxxviij.

THat great Monarch Marcus Aurelius, who was as well a philoſopher as an Emperor, retiring himſelfe into the fields with a great nũber of wiſe men, as wel to deceiue certain enuious

uious times of the yeare, as to moderate the heate & burning of a feuer, whiche had vext and troubled hym many dayes, with intente not to be idle, they began to talke of diuers matters amongest themselues, as of the corruption of princes, the alteration of common weales, and generally of the vniuersall disorder, whiche was founde amongest all the states of the worlde: wherein after euery man had touched particularly that which semed good vnto hym, it pleased the Emperour to become therein a partie, and continuyng the talke, he sayd vnto them: My friend, although eche of you haue very learnedly spoken of the question propouned touchyng the corruption of Princes and publike weales, so it is notwithstanding (as me semeth) that the originall of that contagious euil procedeth of others, as of flatterers, which serue rather to fede the affections of Princes, and contente their delites, than to make them bolde to vtter vnto them the truthe. They fill their heads with good words, they are ready to claw afore they do itche, they lull them a slepe with the harmonie of their false praises, and fede them fatte with their owne faults, in such sort, that I know them at this day, whose legs and fete can carie no more, neither the force of their bodies hable to sustayne them vpright, neyther their handes sufficiente to write, their sighte to reade, their tethe to pronounce, their iawes to eate, their eares to heare, nor their memorie vnoccupied: who wante no toungs at any time to require for them selues or theirs at the princes handes, either one good benefite or other: In suche sorte that these miserable creatures are so muche drowned in couetousnesse, that they neither knowe nor perceiue at all, that euen as their grædy desire to heape riches groweth dayly in augmentation: so in like manner, their life shortneth and slippeth away. Whiche is in dæde in effect (my friends) the iust cause of the abusing of princes and weales publike. And the better to make you vn-

derſtand the difference of the auncient libertie of ſpeking to kings, and of the couetous ſeruitude and weakeneſſe, which raigneth at this day amõgſt thoſe which aſſiſt them, I will recompt vnto you one hiſtorie, whiche I learned of no man, neither read in the bokes of the auncients, but I ſaw the effect in my preſence: In the firſt yeare wherein they did me honour in creating me *Conſule*, there came to *Rome* a poore villaine of the riuer of *Danube*, demaunding iuſtice in the *Senate* againſt a *Cenſor*, who tormented the people with tirannous ſubſidies & exactions: who was ſo hardy and barbarous to frame his complaint, that neyther moſt aſſured captain, nor eloquent Orator in the worlde knew better how to ſpeake. This villain had a little face, great lips, hollow eyes, a duſky colour, his haire ſtaring, his head vncouered, his ſhoes of the ſkin of a porpentine, his cote of goates haire, his girdle of bulruſhes, his beарde long and thick, his eyebries couering or drawne ouer hys eyes, his ſtomacke and neck ouergrowne with haire, and a ſtaffe in his hand, who being in this attire, when we ſaw him enter into the *Senate*, we iudged him to be ſome beaſt hauing the ſhape of a man: but after we vnderſtode ỹ maieſtie of his talke, and the grauenеſſe of his ſentences, we thought him to participate with god. For as his ſhape was monſtrous, ſo his talke was wonderful. That villain hauing pauſed a little, and turning here and there his gaſtly lokes, ſayd vnto vs: Moſt noble fathers, and people moſt happy, I a ruſticall and vnfortunate wretch, dwellyng in the cities which be nigh *Danube*, and you other *Senators* of *Rome*, which be here aſſembled, God ſaue you, and I pray to the Gods immortall, not only to gyue you grace to gouerne well the cõmon weal, to the which you are now appointed, but alſo that they wil ſo guide my tong at this preſent as I may ſay that which is neceſſary for my country, my ſorowful deſteny permitting the ſame, and our angrie gods not forſaking me. Our countrey of *Germanie* was

ſub-

subdued by you *Romains*, wherin as your glorie is now the greater therby, euen so shal your infamie be as extreme in the worlde to come, for the cruelties and tirannies wherwith you haue plagued vs. And if you sæ not what you know (neither would know it before this houre) that whē we vnhappy wretches were brought before the chariots of your triumph, and cried *Viue Rome*, besides an other part of pore and miserable captiues, sheading drops of bloud in their hearts, crying to the Gods, Iustice, Iustice, *Romains Romains*, your couetousnesse is so great to rauine and take awaye the gœdes of your neighboures, and your pride so vnmeasurable in commaundyng the landes of strangers, that neither the seas with their deapths, nor the land with hir largenesse be able to containe the same: but be ye assured, that like as you without reason, cast out others from their houses, landes and possessions, and some do sel them: Euen with the same reason in the ende shal you be chased from *Rome & Italy*: for it is a law infallible, ỹ a man which taketh by force ỹ gœdes of an other, shal lose by right that which is his owne: and besides, all that the wicked haue heaped togyther by theyr tyrannie in many dayes, the iust goddes shall take it away in one day: and contrarywise, all that the good lose in dyuerse yeres, the goddes will restore to them in one houre. Wherfore if you thinke to enriche your children by euill gotten gœdes, and leaue the same to theyr vse, you are muche deceyued. For the Auncient prouerbe hath bene alwayes true, that by the vniuste dealyng and gayne of fathers, dothe come afterward iust to losse theyr children. Heape then what ye can heape, and lette euery man obey youre commaundementes, and knowe for a certaine, that where you thinke to make them lordes of straunge prouinces, you in the ende shall finde them but slaues of youre owne proper riches, and theues of the sweate and labor of other mens trauail.

Not-

Notwithſtanding I would demaund (*Romains*) what acti-
on hath moued you, being borne nigh the Riuer of *Tiber*,
to haue deſire to plante and enlarge your borders to
the riuer of *Donnue*. Haue we ſhewed any fauour to your
enimies? Haue we conquered your landes? Or haue you
found any auncient law, which affirmeth that the Noble
coũtrey of *Germanie* ought of neceſſitie to be ſubiect to the
proud Citie of Rome? Are we not your neighbors? And if
there hath bene any thing amõgſt your ſelues, which hath
ſtird vp this quarrel, truely, you are not therof indifferent
iudges: Nor thinke not (*Romains*) though you be made
Lords of *Germanie*, that it is by any induſtrie of warre, for
you are no better ſouldiers, neither more couragious, har-
dy, or valiant than we: but as we haue offended our gods,
ſo haue they ordained in their ſecrete iudgements, you to
be ſcourges vnto vs for our diſordred liuings. And ſeeing
then we be ouercomed, not in reſpect we be cowards, fear-
ful or weake perſons, but only for our wickedneſſe, & that
we truſted not in our Gods, what hope may you haue you
Romains, being as we are vicious, and hauing as you haue
the Gods angrie with you? And if I be not beguiled, we
haue endured ſufficient miſery, for the apeaſing of ỹ gods:
but your cruelties be ſo great and terrible, that the liues
of you and your children, can not ſuffice to make recom-
pence for your offences. Suffiſeth it not (*Romains*) to take
from vs our auncient libertie, & to load vs with inſuppor-
table impoſitions & ſubſedies, heaping vpon vs from time
to time all kinde of miſeries, but you muſt alſo ſend vnto
vs iudges that be ſo beſtiall and ignorant, that I ſweare
vnto you by the Gods immortal, that they neither know,
nor can declare your lawes vnto vs, and much leſſe they
vnderſtand oures: And that which worſe is, they take all
preſented vnto them in publike, and refuſe nothing giuen
in ſecrete, and vnder colour they be *Romains*, they fear not
to robbe all the land. What meaneth this (*Romains*) ſhall

your

your pride in commaunding haue neuer end: nor your couetousnesse be withdrawne from your neighbour? If we be disobedient, and our seruices not content you, cõmaund to take away our liues: for to be plain with you, crueltie to cut our throtes can not so much offende vs, as your tyrannies do continually grieue vs. If you do it in respect of our children, tie them on your backs, & vse them as youre slaues: and when you haue so done, they can carie no more than they can cary: but of commandements and tributes you haue gyuen vs more than we be able to sustain or suffer. Wherefore knowe ye (*Romains*) to what extremitie your tirannie and crueltie hath brought vs, that all those of our miserable realme, haue swore togethers, neuer to inhabite with their wiues, and to kil their children before they suffer them to fall into the handes of so cruel and vngodly tyrantes as you be: for we rather desire that they may enioy libertie, thã that they should liue in thraldom & bondage: besides, as desperate, we haue determined to endure as yet ỹ furious motions & assaults of the flesh, by sequestryng our selues fro our wiues, to ỹ end they may become barren: thinking it muche better for vs to continue so. xx. or. xxx. yeares, than to leaue our children perpetuall slaues, for if they shoulde suffer that whiche their pore fathers haue endured, it were farre more better and profitabler, they were not borne, than liuing to proue so many wickednesse and torments. Wherefore wyll you vnderstande (*Romains*) how your officers gouerne here? If the pore come to demaund of them Justice, hauing no money to giue, nor wine to present, neyther oyle to promise, nor Silke to offer, neyther fauour to ayde them, nor reuenue to relieue them, yet they finde the meanes to make them consume that little they haue, nourishyng them by one vaine hope or other to obtaine their matters: and thus being once brought in, they cause them to consume the best parte of their life by dilatorie delay: and afterwardes al-

together become ruinous and ouerthrowne: the moſte parte of them aſſuring his cauſe to be right, and at laſte pronounce againſt him a contrarie ſentence, in ſuch ſorte that the poore miſerable man, who commeth to complaine of one, returneth againe into his countrey, crying out of many, not onely curſing his peruerſe and vnhappie Fortune, but alſo exclamyng againſt the pitifull add iuſt goddes. I haue not yet made an ende (*Romaines*) but before I proceede further, I wyll recompt vnto you my lyfe, and make you to vnderſtande and knowe what be the delites of thoſe in my countrey: I gather in the Sommer Acornes, and ſometimes fiſhe, as well for neceſſitie, as to paſſe the tyme, in ſo much that I ſpende the miſerable courſe of my lyfe alone in the fieldes or mountaines, and if you deſire to vnderſtande the cauſe, hearken, and I wil tel you. I haue ſæn ſuch tirānies amongſt your *Cenſours*, ſuch willing robberies & ſpoiles made of the poore miſerable people, ſo great diſcentions in our realme: ſo many hurts and miſeries in our cōmon weale, that I am determined (vnfortunate as I am) to abandon mine owne houſe and wife to the ende I may not ſæ with mine eyes ſuch lamentable things, louing farre better to wander alone in the fields, than euery houre to vnderſtande and heare the ſorowfull complaints, ſighs and bloody teares of my vnhappy neighbours: for being thus beſtowed in the fieldes, the cruell beaſtes will not offende me, if I offer to them no wrong: but the wicked men in my publike weale, thoughe I ſerue them, will annoye and torment me. Cruel *Romains*, *Romaines*, do you not vnderſtande the things I haue ſpoken of before, ſeyng that onely in bringing them to memory, mine eyes be blynde, my tongue foltereth, my membres quiuereth, my hearte panteth, my intrailes breake, my fleſhe conſumeth: yet is it a more griefe vnto me to ſæ them in my countrey with mine eyes, to heare them with myne eares, to touche them with my fyngers, and to vnderſtand

derstande them by proufe. Behold (*Romains*) the iniquitie of oure Judges, together with the miserie and desolation of our poore Realme and countrey: the one of these two things oughte to be done, eyther to chastise me if I lye, or to put youre officers from their offices if I haue spoken the truth: and if my tong haue offended, hauyng spit oute the poyson of my hearte, I am ready in this place to loase my head, desiring rather to winne honour by offering my selfe to die, than you should gaine the same otherways in taking away my life. Wherewith the rusticall person ended his matter, and incontinent the emperor Marcus Aurelius cried out, and sayd: Howe séemeth it vnto you my friends? What kernel in the nut, what golde in the mine, what sæde in the strawe, what rose in the thornes, what marie in the bones, what reasons so high, what wordes so wel framed, what sentences so aptly applied, what allegations more like a truthe, and what couert so well discouered? I sweare vnto you (sayth Marcus Aurelius) that hys discourse brought such amase to vs all, that there was neuer a man so hardy to answere one onely worde, whiche made vs to determine the next day to prouide new iudges for the prouince of *Danube*, and to do punishment on those which had so corrupted their cõmon wealth: cõmaunding for end, that he giue vs his oration in writing, to the ende it might be recorded in the boke of good sayings of straungers, whyche were in the *Senate:* and the Rustick was enfraunchised, and made riche of the Common treasure. Beholde Christians, what holynesse, what oracles vnder the barke of the wordes of an *Ethnike*. But haue we at thys day of suche rustikes for to reformne oure Christian publike weale, and to discouer the deceits, subtilties, fraudes and iniquities of the mercenarie iudges which be found in these prouinces? For who would describe plainly ẏ tromperie, deceites, enimities and daungerous ende of processes, there shoulde be no one man hable to wryte the same

with blacke inke, but rather with liuely and pure bloud, bicauſe that if euery man which followeth the law, ſuffred as much for the chriſtian faith, as he endureth in the purſute of his proceſſe, there ſhoulde be as many martires in courtes, Chaunceries, palaices, and Juſtices of princeſſes, as there hath ben at *Rome*, in the time of the perſecutions of the auncient emperors: in ſuch ſort that to ſearch or begin proceſſes at this day, is no other thing than to giue ſorow to his heart, to his eyes occaſion to weepe, to his feete and leggs to run, his tong to complain, his hands to be always in his purſe, to requeſt & deſire his friendes, his men to run, and to al the reſt of his body paine and trauaile: beſides, he that knoweth not what is ỹ purſut e of a proceſſe, let him learne and vnderſtand that the effecte and conditions of it include no other thyng, than of a rich man to become poore, from ioy to fall to melancoly ſorow, of a free man to become ſeruile and bonde, in place of courage, to be infected with cowardiſe, in ſtede of liberall bountie, to vſe ambitious couetouſneſſe, of one beloued indifferently, to be hated generally, and from an honeſte feare to fall into a miſerable diſpaire. In ſuch ſort that as we reade that the *Egyptians* were ſometime ſcourged and afflicted wyth ten plagues at Gods hande: ſo we may ſay by good right, that the myſerable ſuters and ſolicitoures of the lawe, doe partycipate dayely wyth fenne thouſandes, whereof there is no difference as touchyng theyr tormentes, ſauyng ỹ the *Egiptians* plague, was moued (through their owne occaſion) by the prouidence of GOD, and this of the Pleaders, is incenſed by the malice of men: beſides, if the *Egiptians* were afflicted by the biting of beaſtes, riuers running of bloud, their landes ſwarming with Graſſehoppers, flies and gnatts, and their people annoyde with Leproſie, Botches, and other lothſome diſeaſes, our poore pleaders are perſecuted in attendyng the Preſidentes, paying the Notaryes, brybing the Solicitoures,

and

and annointing their clarkes in the hand with double fée, to vse duetie and reuerence to the iudge, to clap and knele to the doze kepers, and lastly pawne his land and credite to bozow money to discharge it. All which, beside the toile and trauaile of their bodies, are incident to the powze pleader, without ý he makes any reckening vpõ what points he must fozme his accusation, what delayes are awarded to his cause, how he must tender his demaund of the one side, and challẽge his exceptions on the other, make inquisition, examin witnesses, indure repzoches, and make perfect his pzocesse, and after that he must take a copie of it, recozde it, abzeuiate it, and lastly bzing it to the opinion of the iudge, from whose sentence (foz diuers respects) he may appeale and remoue his pzocesse, & bzyng it to a higher Court, with such infinite toile & disquiet of minde, that who cõsiders of them accozding to their value and merite in déede, ought rather to be contented to lose one parte of his gwdes, than to get oz buy any other at so deare a pzice, which is the cause in déede, why this learned bishop of *Monodemo*, Anthonie de Guauara, wzit in a certain boke of his, that the pleaders were the only true Saincts and Martirs of the wozld, séeing that of the .vij. moztall sinnes they are not to be accused but of .iij. only, bicause touching ý other iiij. although they wold commit them, yet had they neither the meane noz leasure. Foz how is it possible ý they should be pzoud, séeing that they go continually with their hattes in their handes, and sometimes with great humilitie solicite the iudge, reserue a solemne reuerence to a pelting pzocurer, & lastly perfozme a fatte paiment to a scribling Notarie. And how can they be touched wyth the sinne of couetousnesse, séeing their purses be neuer shut, noz theyz hands come emptie out of them, but making Idols bothe of maister aduocate and his wife, doe neuer cease offring vnto thẽ, till they haue left their purse without a liuing? And touching the sinne of slouth & idleneste, they are voide

of infection that way, ſæing that meſt commonly in place to paſſe the night in ſlæpe and naturall reſt, they are tor-mented with ſorowes, ſighes, and other paſſions of griefe, and the day ſlippes away in drudging toile, trotting from one place and other, to procure expedition to their cauſe: And laſtly and leaſt of all are they infected with gluttony, ſæing they muſt obſerue neither times nor houres, to fede their ſtomacke, or procure them an appetite, & moſt commonly for expedition ſake they eat ſtanding wyth great & groſe morſels, ill ſwallowed, and worſe diſgeſted, and all to be readie at the pallaice gate to ſalute hys councellour, put his aduocate by the ſlæue, & make a ſigne to his clarke to remember his cauſe: wherwith he concludes laſtly, that a proceſſe is ſo daũgerous and venomous a Serpent, that who would wiſhe any euill or heauie fortune to his enimie, let him not deſire to ſæ hym poore or miſerable, hated of others, baniſhed his Countrey, afflicted with diſeaſes, nor threatned with preſent death. But let him pray to God, to giue him ſome crooked or intricate proceſſe: for in al the world can not be foũd a more cruell reuenge for a mannes enimie, than to ſee him plunged in a troubleſom cauſe in the law.

(·,·)

¶ A wonderfull Hiſtorie of a monſtrous childe, which was borne the ſame day that the Geneuois and Venici-ens were reconciled.

CHAP. xxxix.

Although

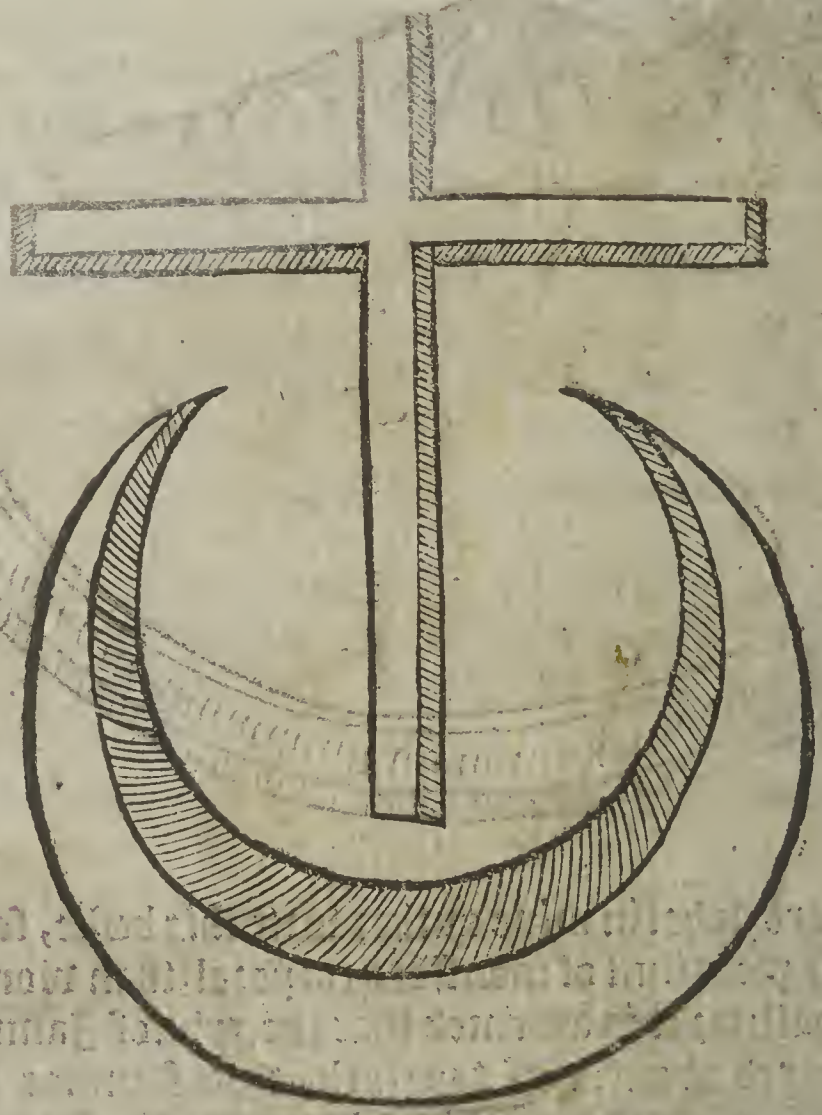
ALthough that nature (as Galen witneſſeth in his .xiiij. booke *de vtilitate partiū*) had an earneſt deſire that hir worke ſhould haue bene immortal, if it might haue bene ſo perfourmed, but for ẏ it was not lawful both by the corruptible matter of the elements & ſpite of the aire, ſhe made therefore a forge or helpe & ſupply for ẏ immortalitie: for ſhe foũd out a wõderful mean, ẏ in place of ẏ creature ẏ ſhuld die, ther ſhuld be a ſupply of an other,

and

and therfoze nature hath giuen to all creatures conuenēt inſtruments aſwell to conceiue, as engender. But it is ſo that theſe inſtruments ſo ozdained by nature, although ỹ ſhe had a care to make them perfecte, yet there is found in them bothe vice and default, as is afterwardes ſhewed by the fozme of this creature: wherin Hippocrates witneſſeth in his boke *De genitura*, wher he ſheweth by the ſimilitude of træs, how theſe childzen iſſue from the bellie of theyz mother mōſtrous and defozmed, ſaying thus: that of fozce thoſe bodies which cannot moue by reaſon of the ſtraightneſſe of the place, muſt become the rather miſhapen & defozmed: like as træs befoze they iſſue out of the earth, if they haue not libertie and ſcope to ſpzing, but be with holden by ſome let oz hinderance, grow crooked, great in one part e, and ſmal in an other: Euen ſo it is of the childe, if in the bellie of the mother the parties where he is nouriſhed, be mozе ſtraight one than the other: and that vice (ſayth he) commeth of the narowneſſe of the place to ſtraight in the wombe. Wherupon arguing a litle befoze of the ſame matter, he ſheweth other reaſons, by the which childzē be made monſtrous and defozmed, as by the natural diſeaſes of the parents: foz if the foure kindes of humozs, whereof the ſæde is made, be not wholly contributozie to ỹ ſecrete partes, there ſhall be then ſome partie wanting. Beſides this, he addeth further other reaſons touching monſtrous birthes, as when the mother receiueth ſome blow oz hurt, oz that the childe fozтunes to be ſicke in the bellie of hys mother, either that the nouriſhment wherewith he ought to be relieued, happen to ſlippe out of the wombe: al which things be ſufficient cauſes to make them hideous, wāting oz defozmed. And if we would conſider with iudgement, theſe reaſons of Hippocrates, treating vpon the generation of monſters, we ſhould without all dout finde, that this whereof thou ſæſt the pozтraict, is engendzed ſo miſhapen by one of theſe cauſes which he ſhewed: that is to ſay, by

the

The yeare wherin mine author writ this booke, seemed no lesse plentifull of monsters corporal, than wonders spirituall: for it is affirmed that the.xxvj.of Januarie, there appeared about.ix.of the clocke three Sunnes vpon the towne of *Caffa*, a Citie situated betweene the *Pont Euxin*, and the Sea *Zabache*, otherwise called *Pailus Mertis*, in the place which the auncients cal *Taurica Chersonessus*: these iij.sunnes remained by the space of.iij.houres: & had aboue them a white bow, & an other vnderneath thē coloured red, greene, yelow and Azure, and about none, the two vttermost of either side vanished and went out of sight, the one towards the East, the other towards the West.



In the same yeare .1567. and .28. of the same month, there appeared in the Element, & ouer the same place at .x. of the clock in the night a shining Crosse, wyth a starre in the toppe, and a Mone at the lower ende, retiring immediatly after it began to be day, without being sene any moze at ỳ time: but touching these sights and visions in the aire with their causes, which moue in dede by natural meenes as we beholde the figure of our selues in a glasse, oz the Rainbow in

in the Element, I shal not neede to vse large description of them heere, bicause they are auouched by the Astronomers, Philosophers and others of like profession: beside for mine owne selfe I forbeare to wade farre therin, vntil a time I cause more conuenient for such purpose.

THe monsters which are this yeare come to knowledge be two, the one was in *Prouence* at *Arles*, and wandred besides thorow *Fraunce*. It was a childe rough or hairy on all the body, hauing the nauell in the place where the nose should stand, and the eyes where naturally should stād the

mouthe : betwæne the which was a certaine opening: hys eares ſtode on either ſide the chinne, and his mouthe at the ende of the ſame.

THe other monſter of this yeare. 1567. was ſæne in *Flaũders* betwæne *Anwarpe* and *Macline*, in a village called *Vbalen*. It was a childe which had. ij. heades and. iiij. armes, ſæming. ij. maides ioyned together, & yet had but. ij. legges.

Of a wonderfull Daunce.

LIke as I am greatly in dout whether to infer in the number of wonderful Hiſtories that which we now write, not for the matter, but that it is ſhorte, and yet worthie of no leſſe memorie than admiration: Euen ſo, for that the Hiſtorie may ſeeme of leſſe credite and truthe, the ſame being written in that

time, wherin men would ſcarſly ſuffer it to be impꝛin-
teo oꝛ taken as a witneſſe of antiquitie, albeit it were
ayded and aſſiſted by a truthe oꝛ other pꝛobable argu-
ments to the like effect, hauing withall ſufficiente co-
lour to make men beleue that they ſpeake to be ſuche
as they recite: notwithſtanding foꝛ that we be able to
iuſtifie the truth of this pꝛeſent Hiſtoꝛie by one who as
he aſſureth to haue ſæne it, ſo hath he taken paine to
wꝛite theꝛof hym ſelfe, which is Othopertus of *Saxonie*,
and after him Vincentius wytneſſeth the ſame in hys
xxbj. boke and.x.chap. and beſides Antoni. in his fourth
chap. his.xbj. titles and ſeconde tome of hys woꝛkes,
where as I næde not feare to recite it as it is, oꝛ to ag-
grauate the opinion oꝛ beliefe of any further than a
truth: So neuertheleſſe I haue to pꝛeferre and make
mention of one Hiſtoꝛie very ſtraunge, and not heard
of, yet albeit true. Wherof Othopertus wꝛiteth, that
the yeare. 1012. which was in the tenth yeare of the em-
perour Henry the ſecond, in a certain boꝛough oꝛ towne
of *Saxonie*, where he himſelfe, accompanied with. xbij.
other of his friends, whiche by computation wer. xbiij.
he accompted, dyd ſæ. xb. men and iii. women dauncing
of a rounde in a Churchyarde, and ſinging of Wanton
ſongs, not mæte foꝛ the ſolace of honeſt Chꝛiſtians.
And albeit there paſſed by at that inſtant a Pꝛieſt, who
curſed them in ſuch ſoꝛte, that they daunced and ſong
there the ſpace of a whole yeare. Yet that which was
moſt maruellous, is, that as it rained not (ſayd he) vpon
them, neyther were they hotte oꝛ deſirous of meate oꝛ
dꝛinke, noꝛ lefte from doing that exerciſe oꝛ labour, ſo
their garmentes and ſhoes in all their dauncing were
not woꝛne oꝛ conſumed: albeit in the ende they ſonke
into the earth, firſt to the knées, and laſtely to their
middles. The yeare expired, and their daunce ended,

and

and they withall come to a perfecte vnderstandyng in what sporte they had spente the yeare paste, one of the women and two others of that companie dyed sodainely, and all the reste slepte continually thrée dayes and thrée nyghtes: Whereupon some of them immediatly vpon their wakyng, dyed, & the others deferred to the ende to tast more their follie, remayned in a continuall tremblyng, thorough all the partes of theyr bodies, during the terme and space of theyr myserable and vnfortunate lyues.

FINIS.

OMNIA
TEN
LVS
HABENT.
BE